

The blinde Mans Seefe,

Or

The poore Mans Comfort:

Dialogue-wise

CONTAINING AN EX-
hortation for euery Christians
Conuersation in this life, so as they
may attaine (in the life to
come) Eternall fel-
l

l

Ephesians 4.

*Let vs follow the meek and lowly
thought grow up into him which is the head
that is Christ.*



Printed at London by George Purslowe, for
Henric Bate, and are to be sold at his shop
without Bishopsgate. 1619.

The blind Mans
OR
The poor Mans Comfort

Disguise


CONTAINING AN EX-
position for every Christian
Conscience in this, so as they
may receive (in the life to
come) the full



Let us follow
this good
man's



Printed at London by J. Smith, for
H. B. and are to be sold in
every


TO THE RIGHT
WORSHIPFUL Sir WIL-
LIAM THROGMORTON, Knight
and Baronet, in the Countie of
Gloucester,

EDWARD WILLIS
Wisheth most prosperous felicitie in
this life, and in the world to come,
GOD *Life everlasting, &c.*



When I called to mind (Right
Worshipfull) to whome I
might dedicate this small
volume (or these few Chips
as I may so cal them) which
I have diuulged, for the good of all such
as are willing to imploy themselves in
the calling of Christianity: At last, when
as I had revolved of many Worthies,
who haue sought the true worship of
God, (according to his heavenly will re-
uealed to vs in his holy word :) It plea-
sed **GOD** to point out vnto mee, your
Worships readinesse in exalting of Re-
ligion,

ligion. And therefore considering that
all those that truly labour to imitate
their heavenly Father, (in those things
that are requisite) will not looke to the
outward shew of it, (namely, that it
should be painted with Rhetorick and e-
loquent rearmes) but will looke to the
subiect of the matter, (which is, that it
may profit.) These foresayd considera-
tions haue emboldned my disability, to
set forth this small volume, being yet di-
dacticall and so well approued with the
Ioh. 6. 17 Helmet of Saluation, and the Sword of
the Spirit, which is the word of GOD,
that I do not doubt, although the stream
of it doe not runne thorow a siluer pipe
to conuay it to them (that read it:) yet,
it being wholsome Cordials to comfort
the weake hearts, that faint vnder the
burden of their sins, it will be receaued
and digested of them that reade (the
knowledge of our sinne) for that is the
subiect of it.

Wherefore as I reade of *Seme*, who
saith, If Wisedome herselfe were gran-
ted to me on that condition, to shut her
vp fast, and to make my private vse of
her, but neuer to publish her, I would vt-
terly

terly refuse it : for priuate wisdom is
but secret singularity. Euen so, I hope,
none will blame my boldnesse herein,
sithence it tends for the good of all, and
for the hurt of none: wherefore these pre-
mises duely considered, I doubt not, but
that you will (of your curtesie) pardon
my presumption, & of your wonted zeale
to godlinesse, accept of this my trauell
herein; and thinke me (for that it is not
so copious as I could wish: yet for that it
is profitable, and compendious) rather
vnable, then vnwilling, any way to dis-
charge my good-will (towards all men)
heerein : whereof I haue beene (and
shalbe) willing and carefull, as know-
eth the Lord; who euer preserue your
Worship, long to continue amongst vs,
with increase of godlinesse and worship
in his feare. From *Tewkesburie* the 23. of
October, 1615.

Your Worships most faithfull, and
devoted seruant in the Lord,

EDWARD WILLIS.

**TO THE GODLY AND
CHRISTIAN READER**

Grace and Peace through Iesus
CHRIST.



He manifold blessings of God
powred downe upon this
Realme in so great abundance
(as it is :) As the Preaching
of the Gospell, Peace, Prospe-
ritie, and Wealth, under the rule and govern-
ment of so gracious a King, causeth mee to
thanks-giving much to reioyce : But yet the
abuse and contempt of so gracious blessings
(proceeding from so gracious a Giuer) ming-
leth (this) my ioy, with sorrow, to mourne
and lament, to see that wee, that are called
Christians, bee farre inferior (in zeale for
those things, that we openly confesse) then the
very Pagans, and Infidels, which neuer had
the knowledge of the truth : (and yet) for
those things that they doe, for the serving of
their strange Idols, and Gods (as they so terme
em) they are far more forward, then wee
that haue the true knowledge of Christ.
Which might teach vs (by the due conside-
rations

The Epistle to the Reader.

ration of this our neglect of our duties, and
the forwardnesse of them, in their Idolatrie)
to seeke for the true performance of our duties;
that so wee might be partakers of the Glory,
which is prepared for all such as serue God
truely, and to be stirred up, from that care-
lesse slothfulnesse that we haue to all the com-
maundements of God, lest we be taken in our
wilfull ignorance, and with those diligent Idola-
ters, be found to be but chaffe winnowed
from Gods wheate: And so the winde where-
with wee shalbe blowne, shalbe Gods wrath,
and the place where we shalbe, (Hell-fire.)
Therefore sithence God, for the ratifying and
confirming of this our gracious promise (to vs
made, by G O D himselfe) hath placed euery
Householder, Master, Father, and gouer-
ner, to be placed in his roome, and to take up-
on them his name: that so they might gouerne,
teach, and instruct other (which are under
their preeminence) to serue God, honour, and
obey him. And for that they cannot per-
forme this, that are ignorant of his word: and
likewise beuolding the lamentable estate of the
simple (both of knowledge and will) as also
seeing the innumerable baits of Sathan, to ex-
tort vs from our dutie to God, in sending (day-
ly) such an infinite company of Enterludes,
amorous

The Epistle to the Reader.

amorous Sonnets, and Ballads, with heape vp
on heape, of such trash, to make vs to omit the
learning of our duty to God, that so we might
commit (with all greedines) those sins, where
to he allureth vs: These foresaid premises
duly considered, might serue for forcible mo-
tiues to stir vs vp, and like vigilant (and care-
full) souldiers search (to know) the enemies
politic; and the more subtilly wee see him to
settle himselfe towards vs, the more warily let
vs eschew his crafts: That so we, being not a-
ble to defend our selues, might be assisted by
the invincible power of God, to bee deliuered
from him: and euer as hee setteth himselfe
against vs, let vs seeke for refuge of the Al-
mighty GOD: To whom bee all prayse,
honour, and glory, both now and euermore.
Amen.

Thine in the Lord,

EDWARD WILKES.

*francis
moffet
her book*

**THE BLINDE MANS
STAPPE
AND POORE MANS
CONFORT**

A short Dialogue (yet profitable) be-
tweene Demostocles and Silenion

Dem.



Ellmet, good
friend: I am ve-
ry glad to see
you in good
health.

you, good friend (Demostocles) I am no
lesse toyne of you: yett I am no
lesse toyne of you: yett I am no

Dem. I wonder that you are become
such a stranger to me: you so short
a time, you were wont to bee a good
fellow, and an honest companion of

The blinde mans staffe, or,
merry company. What haue you for-
sworn mirth now? that I cannot see you
so merry as you were wont to be.

Sil. Surely, I am as merry as I
was wont to be, though not delighted
now in such mirth.

Dem. Oh, I thought you were be-
come one of these pure people, at which
the world doe point at so now a dayes.

Sil. I pray to God I may so behaue
my selfe in my life and conuersation, as
I ought; and to be of that purity, as I
am by the Lord commaunded to bee
of.

Dem. I thought you were become
a Puritane.

Sil. Truly I know none of them:
where might I find one, or how may I
know one of them?

Dem. You may finde them euery
where; (the more is the pitty) and you
may easily know them, if you doe but
talke with them, by their affirmation
in their speech, as yes, verily, truly,
certainely, and such other.

Sil. Why doe you say, the more is
the pitty that they are so many of what
condition are they of, I pray you, that
you

you speake so ill of them.

Dem. Those are they, that runne to
so many Sermons, and that will not
swear an oath; and that cannot abide
any pastime: but if you looke to their
liues, you shall finde them to bee but
meere hypocrites: twas neuer merry
in the world since they came vp.

Sil. I perceiue (now) you are a he-
ry troubling (since now we haue time)
I pray you suffer mee to aske you, one
or two questions.

Dem. Doe if you will, I hope I shall
bee able to answere you, or any Parti-
tane of you all.

Sil. I thought you were very peri-
emptory in your opinion; you haue al-
ready spoken your learning, without
any studying, you are a perfect schole-
master already, being past a schollar al-
ready (to learne.)

Dem. How is it that you are so much
changed of such a sodaine? I haue
knowne the day, that you were, as I
my selfe, and the most partie been of
now.

Sil. When God hath called you,
(as hee hath done me) you will not

Q The blinde mans staffe, or,
thinke it strange to serue **G D D.**
Dem. Why then (belike) you thinke
that none serue God, but those of your
profession.

Luk. 17.10. **Sil.** I do not deny, but to your mind
you serue God sufficiently; but there
is difference in seruing God: For if his
seruice vnto God bee vnprofitable;
whose whole mind is set to obey God,
(according to his will revealed in his
Will; &c.) much lesse must his seruice
bee profitable (or pleasing) to **G D D.**
which will not giue the least part of
their minds (or willes) to please God.
But now to my questions: I remember
you finde great fault with such as
use to goe to Sermons, and that wth se-
uerity in their talke: you say, that if
they be looked vnto, they shall be found
to be hypocrites. I pray you tel then,
if you thinke, that their often going to
Sermons be the cause of hypocrisie in
them.

Dem. I thinke it were better to
haue more following, and lesse prea-
ching, then to haue so much preaching
and teaching, and so little following
of it.

Sil. I haue

The poore mans comfort,

Sil. Indee you speake according to the learning you haue receyued: I pray you, is it possible to doe a dumbe mans will, he not touching it, nor yet you knowing it?

Dem. I think there is no man so mad, as to thinke I should know the secrets of the heart.

Sil. So then, is it possible to see the will of God, and not know his will: for how shall wee doe his will, except it bee reuealed to vs by the Preacher: as it is written, 1. Cor. 1. 21. When as the world by wisdom knew not God, by the wisdom of God, it pleased God by the foolishness of preaching to save those that beliene.

Dem. Wee haue (God bee thanked) good seruice, and the Bible read to vs; I holde a Sermon once a month & better followed, to be better then so much as wee haue, and so little practised.

Sil. I am sorry to see that you should be yet couered with a spirit of slumber, and that your eyes are shut against the same day. I pray you, if a Booke sealed with such a seale, as you cannot but see, were deliuered vnto you to read,

Mat. 13. 12.

The blinde mans staffe, or,

could you reade it : or if a booke should be deliuered one that cannot read, may hee reade or vnderstand the booke : so if you heare the Bible read to you without an interpreter, doe you vnderstand that which you reade :

Dem. I thinke there is none so simple, but when hee heareth the Bible read, hee beleeueth it to bee the words of the Lord, and that whatsoever is of the Bible is true. And let there be neuer so many Sermons, they can teach vs no more but what is contained in the Bible.

Sil. Indeed I cannot compare you fitter then to a white Swanne, who though hee swimme alwayes in the water, yet one cannot perceiue any water to abide on him : so though you doe (as it were) swim in the diuine mysteries of hearing, yet there is none to bee perceiued to abide on you : know you not that the lippes of the Spinitter preserue knowledge to the people : It is a great signe that you are dead, though liuing, because you feele no sickness. The deeper the water is, the stiller it runnes : so fith you feele no lacke of know

Mala. 2. 7.

1. Tim. 5. 6

knowledge, it is an infallible signe that you haue no true knowledge. Where as wee had need to lament with Saint Iohn, to see how few God findeth to Reu. 1.4; open the truth vnto vs, that is contained in the word of God.

Dem. Wherefore then doe not the Ministers that teach the truth, follow that that they teach?

Sil. Because none of vs haue the power (of our selues) to flee from any sinne, therefore ought wee the more to seeke for knowledge, that wee may learne to pray aright (and so to bee directed by God) for without knowledge the mind is not good. Prou. 19.3

Dem. Why, doe you thinke vs to be beasts (without knowledge) though we doe not runne after Sermons as you doe?

Sil. No, I count you Christians, if you would doe the duty of Christians: but there is but one rule to get knowledge, which rule is the word of God, taught to vs by the Ministers: And like Priest, like People. And if you refuse knowledge, the Lord will also refuse thee: As the Prophet Hosea testifieth, Phil. 3. 16 Hosea. 4.9

Hosea 4.6.

My people are destroyed for lack of knowledge, because thou hast refused knowledge. I will also refuse thee. And the reason wherefore the Lord will not heare vs when wee pray, is for lacke of knowledge. As Solomon sayth, the reason was because they hated knowledge, & did not choose the feare of the Lord, Pro. 1. 21. There is nothing the feare of the Lord with knowledge, as if they were two inseparable sociates: as though it were impossible for one to feare God without knowledge. And againe, St. Paul sayth, for as they regarded not to know God, even so God deliuered them up

Rom. 1. 28

into a reprobate mind, to doe those things which are not conuenient: so that the lack of knowledge, is the cause that wee runne into all kind of sinne, and wickednes. I may compare those that are without knowledge (very fitly) vnto a sheete of white paper, or vnto a sandy way newly layde ouer with fresh sand. A white paper being all couered with blacke incke, so that there is no white to be seene: and likewise if you take fresh sand, and strewe it by

on

on a hie way, which if it be much troden
on, you cannot perceyue when any
goeth that way. Euen so those that
haue no knowledge, they are so cor-
rupted with their voluntary blinde-
nes, that they cannot perceyue any
lacke of knowledge: much like to a
foxe sicke man, who being senseles of
the feeling of his disease, it is an in-
fallible signe that his death is nigh:
contrariwise, those that haue know-
ledge, are like to a sheete of white pa-
per, hauing but a little spot of blacke
incke, & which is very easie to be sen.
as vnto a high way newly layde ouer
with fresh sand, which before it be
much troden (at the first,) the footing
is very apparant to be seene: so those
that haue the knowledge what God
is, and of their sinne, they doe quickly
espie their sinne extenuating them, &
as much as in them lyeth, extirpating
them in their first springing vp, that
so they may not take roote to abide in
them.

Dem. What shal none be saued, but
those that haue knowledge in the
scriptures? then God helpe many
thou

thousands, if that be true.

X

Sil. Mistake mee not, I doe not say that none shall be saued but those that haue knowledge in the Scripture, for then, besides, infinite other little children should not be saued, but those that the Scripture meanes, (speaking of those that want knowledge) are those that God hath freely offered his knowledge to them, by his Ministers and Word, and yet they regard it not: therefore the Prophet Jeremy sayth,

Ier. 6. 10. The word of the Lord is as a reproch vnto them that haue no delight in it. And those may not vnfitly bee compared to a hungry man dreaming, and behold, he eateth, and when he awaketh, his soule is empty. Or like a thirsy man dreameth, and loe hee is drinking, and when hee awaketh, behold, he is faint, and his soule longeth. Euen so those that despise the knowledge which God commandeth, thinke they haue caught the substance, when as the Deuill dazzleth their eyes, and blindfoldly catcheth them, and they supposing that they are right, looking for to retayne the substance

Ier. 23. 3.

substance, their eyes being dim that they cannot perceiue the right, haue caught the shadowe.

Dem. He is worse then a beast that will forsake knowledge, being that bee may haue it: And surely, in my iudgement, it is pittie that such a one should liue.

Sil. How haue you (with David) giuen sentence against your selfe: although you foster your selfe in such wilfull ignorance of your life, that although you haue eyes, yet cannot, (or will not) see, and though you haue a heart, yet cannot vnderstand: much like to the deafe Adder, which will not heare though the charmer charme neuer so wisely: yet at last shall you by constraint confesse, with *Media video, meliora proboque, sed deteriora sequor.* And the Reason wherfore you saw the true and ready path, yet could not vnderstand and follow after it, may bee, (or is) because whilest you turn away your eares from hearing the truth, euen your prayers are abominable. When is the key that openeth to vnderstanding and knowledge hidden,

1. Sam. 12.

5.

Isa. 6. 9.

Psal. 58. 5.

Pro. 28. 9.

(and

Mat. 7. 7.

(and kept) from you: for though the Lord hath promised, that whosoever asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall bee open: yet hath he not promised, that wee shall receive without asking, or that wee shall finde without seeking, or that it shal be open (to us) without knocking. Now may you see evidently, that prayers without knowledge, understanding or faith, are not heard, and so your selfe (of your selfe) having no more strength, then to be taken captiue of the deuill at his pleasure. And you your selfe to be so weak through misbeliefe, that your prayers are not heard. I hope you will now confesse, that you haue erred hitherto from true godly knowledge, because your knowledge is without the scripture.

2. Tim. 2. 16.

Mat. 22. 19

Dem. I see many great talkers of the Scripture, but yet they doe not follow it so much as those that doe not make so fayre a shew as they.

Sil. It is very well sayde of an ancient Philosopher, that that man that is inquisitive after the workes of others,

thers, that it is an euident signe of a
 corrupt heart. If that I; (because I
 see another man doe so) should scorch
 and cut my owne flesh, would you not
 count me then out of my wits? What
 will you doe to him then to bee, that
 will not follow the example of one that
 cut himselfe (onely in his flesh, but to
 destroy (or kill) both body and soule.
 We are not to follow the euill exam-
 ples of other men; but we should learn
 by their euill life, to amend our liues.
 Are you without understanding: know
 you not that the Apostles themselves,
 all were not good Apostles; no; but
 good seruice vnto our Saviour Christ,
 but one of them betrayed him: shall we
 therefore deny Apostleshippe? so likewise
 all were not true Prophets, that
 were called by the name of Prophets:
 shall we therefore deny the truth of the
 Prophets? some likewise falsely per-
 suaded themselves to be true Pro-
 phets, and were not: shall we there-
 fore belieue them? Again, some thought
 they beguine well, but not continueth:
 shall we therefore deny well doing, when
 should we proue which is the true and
 per-

1. Cor. 10.
 11.

1. Cor. 10.
 11.

Ioh. 13. 2.

1. Reg. 18.
 19.

1. Reg. 22.
 24.

Gal. 3. 3.

2. Tim. 3.
16.

Rom. 15. 4.

perfect way from the crooked euill way, but by the Scriptures. Are not the whole Scriptures giuen by the inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may bee absolute, being made perfect vnto all good workes? And that whatsoeuer things are written aforetime, are written for our learning, that we through patience and comfort of the Scripture, might haue hope.

Dem. I can see none liue worse then these great Scripturers: and therefore I say, that wee that doe not know the Scriptures, are better then they: for surely, hee that knoweth his Masters will, and doth it not, is worthy to bee beaten with many stripes.

Sil. The olde Proverbe is verified in you: for who is more forward then blind Bayard? Thinke you, if you should tell your seruant of some business that you would haue him to doe, and he, because he is slothfull, and will not doe it, will not care for the hearing of it, would you count him to be worthy

thy

thy of your seruice? Euen so, if you
will be Gods seruants, you must not
be slothfull to doe seruice, but seruent
in spirit, seruing the liuing Lord: you Rom. 12
are like to those that the Prophet Isay 12
speaketh of, when he sayd, Which say,
stand apart, come not neare to me, for
I am holier then thou. Thinkest thou
that thy ignorance shall excuse thee?
nay, for I tell thee, that though thou
art a child in knowledge, yet shalt thou
not be excused, yea though thou please
never so much ignorance, yet shalt thou
not be excusable before God. And I
may say with Isay the Prophet in for
roth, Is it a small thing for you to
griene men; that ye will also griene
my God: wherefore I exhort you to
turne speedily from your sinnes; that
God may repent him of the euill hee
thinketh to bring upon you: for all
your euill speaking may fitly be com-
pared to a hote yron put into the
somphes water; for though it ma-
keth a great noyse, yet at the last is it
ceased, and no hurt done to the waters.
Euen so you, though the Lord suffer-
eth you for a time to rabe, & to speak
euilly

...and of the children of God, yet when
he seeth fit time, and that it may stand
most with his glory, thy tongue shall
cease to blaspheme against the Saints
of God, and no hurt done to
them.

Dem. I, but for all that, I see the
Ministers themselves, which should
reach others the truth, yet for the most
part, they are given to covetousness,
or to one sinne or other, and therefore,
if they which should reach others, sin,
how shall wee live without sin which
are ignorant?

Sil. Thou hast hitherto betrayed
thy wicked heart, swearing, that thou
hast hitherto waded, as it were, to the
middle, in the flowing streame of wick-
edness, and that if thou goest forward,
thou art like to be swallowed in the
whirlpools of destruction. Let it be
granted, that many of the Ministers of
God are clogged with some one sinne
or other, both that make thy excuse for
sinne the better? dost thou thinke that
by naming some one sinne in another
(that seeks to extenuate and put it
out from their way) thereby to make
thy

ly before God? Canst thou so clearely
see some one sinne in another, and hath
the Deuill so dimmed thy eyes, that
thou canst not see such a multitude of
sinnes reigning continually in thy
selfe? Suppose that the King had gi-
uen thee a Lordshippe, and that thou
shouldest go incontinently to take pos-
session of it: now thou going by the
way (not knowing the way thy selfe)
inquirest of one thou meetest, desiring
him to tell thee the way, and yet when
he hath tolde thee the way, because hee
that tolde thee the way, goeth the con-
trary way to thy way, thou also wilt go
with him, and so leaue thy Lordshippe.
Would not any that heard of this here-
after, count thee to be out of thy wits?
Now God hath promised to put thee
in possession of an everlasting kingdom;
and because thou knowest not the way
thy selfe, which thou must walke in
here during thy life: He hath sent thee
his Ambassadors to direct thee in the
way: and thou, because they will not
goe with thee, thou wilt rather lose the

precious Diadem, then to lose their company: What dost thou thinke that men would imagine thee to be: a man, nay, it would bee but a dead man then, hauing lost the vse of all thy senses. It may be truely sayd,

*Hec viuunt homines, tanquam mors nulla
sequatur,*

Aut velut Infernus, gobula vana foret.

Exod. 3. 3. And in the end thou wilt finde no profit, to followe a multitude to doe euill: but thou wilt finde thou dost feede thy

Hosea. 12. 1 selfe with wind, which no sooner ceaseth it to blow, but it is gon: *Nec enim, exempla nobis simpliciter imitanda Deus proposuit, sed verbum suum dedit, ad cuius regulum, & consilia nostra, & aliorum exempla examinemus,* sayth an ancient father: for God hath not simply set vs examples to followe, but hee hath giuen vs his word, according to the true rule whereof, wee may examine both our owne deuices, and the examples of others.

Dem. Noe? must wee not followe the example of the Ministers, which know the truth, and how they should walke

walke? how shall wee then order our pathes rightly, according to the will of God? you speak as if euery man should goe to Sermons; I thinke oue good sermon is more then we shall learn a good while.

Sir. Mistake me not, I say not that wee should not follow the examples of the Ministers in doing well: but I say, in euery action we are not to imitate in any man, no, not in Christ himselfe, as concerning his miraculous works that he did, we are not to imitate, because they doe not belong to vs: but as concerning other works that hee did for our instruction to vs, those wee are to follow: and so these works that the Ministers do, according to the true line of Gods word, so farre ought we to follow them, but what they doe contrary, or otherwise then Gods word doth allow them to doe, so farre ought we not to follow them: therefore both an ancient Philosopher very well say, That whatsoeuer is done without the word of God, is done against the worde of God: therefore because that we should

Rom. 9. 19.

Isay 1. 9.

1st Pet. 4. 11.

know wherein to imitate them, & where we should not follow the examples of men, God hath left to vs his word, without the which we had been like to Sodom and Gomorah: yea, he hath left vs his word to gouerne vs in all our talke, that our communication might be as his word teacheth vs, then must you needes confesse, that if we be ignorant of his word, wee are ignorant of his will, if then wee doe not know his will, wee cannot doe those things that he commandeth, if we doe neglect those things which hee commandeth, wee heape vpon our selues his euermlasting wrath.

Dem. I doe maruell that you aboute other are censuring other men, when as your selfe within this late time hath giuen such an euill example to others in professing Religion, and following it not.

Sil. I doe not censure you euilly, but I doe exhort you friendly, as is my duty so to doe; being a Christian, to exhort to Christianity, that so we may be strengthened in the faith of Christ. Although

though I do many things unwillingly,
 which willingly I would refrayne,
 but that the flesh is strongest, except
 the grace of **G D** aboundeth in vs:
 wherefoz none can boast of his owne
 integrity, as of himselfe, but what hee
 receybeth of, must be in the Lord. And
 since the wisest cannot direct his waies,
 haue is it to thinke that I should di- **Ier. 10, 23**
 rect mine. And though I confesse my
 sinnes are multiplied in me, yet I finde
 the grace of God more to abound, and **Rom. 5, 10.**
 the spirit of God doe I finde quickned
 within me, which do increase dayly my
 desire to sincerity, which is the earnest
 of Gods electio, knowing likewise that
 God will not repent himselfe of that
 good which hee hath begunne in mee:
 and though he like a tender hearted fa-
 ther, leaueth his childe to daydie goe of
 himselfe, that so, by receyuing a fall, he
 might escape the danger of a greater fall:
 so doe I know, God leaueth me to my
 selfe, to the end, that I seeing my owne
 infirmitie and weakenesse in falling,
 might trust solely on him, and so forgoe
 a more dangerous fall. I speake not

this that I should sooth my selfe in delighting to sinne, but that I find Gods mercy ready offered to mee, to forgive mee, and also to strengthen mee in his faith. And for the increasing of this faith, I finde the word of God alwayes working more vpon my conscience, so that I alwayes will looke that I fall not againe. For certainly, I see the wicked sort may fall often, and small notice taken: but he that maketh conscience of his wayes, if hee fall, even in the first sliding he shall be espied, which doth at this present griene my spirit within me, that I should slide so farre away, as that others should take an evil example by my wayes: but if we looke to our selues, we shall see the strongest man (of himselfe) so weake that hee is trapped at the devils pleasure.

2. Tim. 2,
26.

Dem. Why then me thinks, it is fitte that every man should meddle with his owne businesse, and with his own sins, and let others alone, except he did liue so direct that hee gaue no euill example.

Sil. Can a child, being without knowledge

ledge of his euil, refrayne it? but yet
 the moze he is repproved of it, the lesse
 he will accustome himselfe in it. Euen
 so man, moze woꝛse then a child in the Psal. 19. 12.
 knowledge of his sinne, is moze able
 to subdue his sinne, in the often notice
 of it, then if he had no repprofe at all: soꝛ
 euery man is so weake, through the
 coꝛrupt weakenesse of his flesh, that he
 cannot see (oꝛ feele) his sinne, because he
 delighteth in it: therefore are we com- 1. The. 5,
 manded to edifie one another in our 11.
 most holy faith. Againe, our Sauiour
 commaundeth vs, that when wee are
 conuerted, to strengthen the bꝛethꝛen.
 Furthermore, whatsoeuer things are Luke. 12.
 true, whatsoeuer things are honest, 32.
 whatsoeuer things are iust, whatsoe-
 uer things are pure, whatsoeuer things
 are woꝛthy loue, whatsoeuer things
 are of good report, if there be any ver-
 tue, oꝛ if there be any thing praise woꝛ-
 thy, thinke on these things: in a woꝛd,
 let vs follow these things that concern
 peace, and wherewith one may edifie
 another, Rom. 14. 19.

Dem. I doe not deny but it is good

to edifie one another. But I thinke there is but few so simple, as doe not know when they sinne.

Sil. True is that little verse of Iuuenal, That an euill custome is vncurable; and dayly we see many so lulde & delighted in sinne, that they will not be perswaded they sinne in many things: and thzough long custome of sinne, they make it an vse of necessity, els (they will say) they should shorten their lines, not percepuing the deuils policy, which is woorth the noting. And thus the deuill woorketh, when he seeth an vngodly mā to walke on in all wickednesse, he perswadeth him to goe forwarde, and flattereth him in it, saying, It is pleasant, and maketh a man to haue a light hart, perswading him, that if hee left it, hee would not liue long, and when hee is gone, all the world is gone with him: with many other sugred baites, which he (that lying subtill Serpent) can tell well inough, how to vse them, knowing what sinne euery man maketh most account of: And in all his delations, leaning hidden what is the end of all this,

this, lest if hee should lay open the reward of this, that then he should hinder all his former policies.

The instructions of God being otherwise; for he plainly telles the wicked, that hee troubles himselfe with idle thoughts, vaine words, and most wicked works, the hire of which is hatred intolerable, paines indurable, and fire vnquenchable: alwayes laying before our eyes, what is the issue (and reward) of all our works. So that if the loue of God might not bring vs to repentance, yet rememb'ring his end (liuing in sin) might moue him to repent: therefore the Lord sayth, *Deut. 32.* Oh that men would be wise, then would they consider their latter end. Now I hope thou seest, that if thou doest remember thy end, thou doest remember thy sinne, forgetting thy end, forgetting when thou doest offend.

Dem. Why then (belike) you wil say, that if a man should but sweare an oth, hee is a damned fellow; yet I would not maintaine those in it that do sweare.

Sil. I doe not shew you the secret iudges.

Mat. 5, 34.

iudgement of God which appertayneth onely to the most high God: but yet I say to you as our Saniour sayth, Swear not at all: for whatsoener is more then nay, nay, cometh from the Deuill.

Dem. Indeed I doe not commend them that sweare vainely, but yet if euery man that sweareth, should not bee saued, I think there would be but a few saued.

Sil. I do not say, þe every one that sweareth an oath shall bee damned: But I say, that hee that continueth swearing, without desire (& repentance) to squench it, shall be by the word of God condemned for it. Therefore know what an oath is, which an ancient Father sayth, is the calling of the whole Trinity to witnesse for that thou speakest, pawning thy soule for a pledge for the truth, wishing thy damnation, if it bee false.

Dem. I would giue twenty pound on condition I could leaue it; for I swear when I doe not thinke of it, and when it is past, I am sorry that I did so.

Sil. Wp

Sil. By this your confession, wee may playnely see, that long custome in sinning, causeth a man to sinne, and that greedily; so that it may fitly bee compared to a hard yce that hath frozen a long space together, which wee must needes thinke it to be harder a great deale, then at the first frost, and requireth stronger blowes to breake it (and moze labour.) When wee must needes conclude, that it is best to cut off sinne in the first springing vp, whilst it is yet yong and tender, and easie to bee taken away, lest we continue so long in sinning, that when we would repent, then we cannot, eyther so; that our heartes are hardened through our long continuance in sinne, or els, that wee bee taken away so suddenly, that we haue no time to repent, therefore to day, whilst it is called to *Heb. 3. 7.* day, let vs leaue sin, lest when we would then we cannot.

Dem. I beseech God I may leaue it, and I shall think my selfe bound to you for your good counsell, for I haue learned more by this our priuat conference, then I haue learned by all the publike

reading of our Minister, this long time,
and I hope I shall bee euer hereafter
mindfull of it.

Sil. If you are so sorrowfull of your
former lewde life, and so willing as you
seeme, to intertayne the spirit of God, &
to follow after righteousness, then
must your life bee directed by GODS
Word: This made Origen say, That
vnto the Devils it is a torment aboue
all torments, and a pain aboue al pains,
if they see any man reading or hearing
the word of God, and with seruent stu-
dy, searching the knowledge of GODS
Law, and the misteries and secretes of
the Scriptures: herein (sayth he) s-
beth all the flame of the Devils: for it
is such a speciall argument, that our sa-
uiour bleseth to discern his childe (from
the children of Sathan) by: as you may
see in the right of Iohn, 47. verse, and
Iohn 10. 27. and Iohn 4. 56. wherefore
if you will bee of God, and of his fold,
heare his voyce pronounced to you by
his Ministers, hereby shall yours pro-
fit, your selfe please God, and displease
Sathan.

Luk. 10. 16

Mat. 10. 40

Ioh. 13. 20

Dem. Is

Dem. Is there a necessity layde vpon vs all in generall, to imploy our selues to the hearing of the word preached, and reading the Scripture?

Sil. Yes, first it is the commandement of God our heavenly father, which sayth, The Lord thy God will raise up Deut. 18, 18 vnto thee, a Prophet like vnto me: for among you, euen of your brethren, vnto him shalt thou hearken, &c. As you may also read in Deut. 30. ver. 2. Mat. 3. 17. Mat. 17. 5. Deut. 12. 8. 12.

Secondly, for that wee were created Mal. 1, 6 med to this end, that is, to learne to know God, to honour him, to worship him, to glorifie him, to feare him, to loue and obey him, as our Father, and as our God. Wherefoze Chrysostome sayth, that *Omnia condita esse propter hominem, hunc autem conditum esse propter Deum, hoc istud ad agnoscendum, & glorificandum Deum, &c.* All things, sayth hee, were ordayned to be made for man, Man was ordayned to bee made for God, to the end to know and glorifie God. So Dauid 1 Psal. 118, sayth, I shall not die but liue, & declare 17. the works of the Lord. So Paul 1 Psal. 56, 12 sayth,

1. Cor. 6. sayth,^b Glorifie God in your bodies, and
 30. in your spirits, for they are Gods. And
 1. Thes. 1 againe, c Whatsoever you doe, doe all
 31. to the glory of God.

1 Cor. 16 The third reason, is our owne infir-
 31. mities, for that we are nothing, we
 2: Cor. 3, 5. know nothing, nor can perceiue nothing
 as of our selues, without the helpe of
 Gods spirit, and the word of his pro-
 mise. Irenæus sayth, *Cum impossibile*
esset sine Deo discere Deum, per verbum do-
cet Deus, homines scire Deum: When it

was impossible to know God without
 God, God by his word reacheth man, to
 Psal. 119. 9 know God. So Dauid sayth, A young
 man shall redresse his way, by ruling him-
 selfe according to Gods word. His word
 is a Lanterne to our feete, and a light
 vnto our pathes. The Law of God is
 101. Ver. persue, conuerting the soule. The Te-

Psal. 119, 7. stimonies of the Lord are sure, and gi-
 31. ueth wisdom to the simple, his com-
 mandements are pure, and giueth light
 to the eyes: By them is thy seruant made
 circumspect, & in keeping of them there
 is great reward. Saint Paul sayeth,
 Rom. 15. 4. Whatsoever things are written afore-
 time,

time, are written for our learning, that wee through patience and comfort of the Scriptures, might haue hope. Again, The whole Scripture is giuen by the inspiration of God, and is profitable to 16. teach, to improue, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good works. Chrysostome also sayeth, *Quicquid queritur ad salutem, totum iam impletum est in Scripturis: qui ignarus est, inueniet ibi quod discat, qui contumax est & peccator, inueniet futuri flagella iudicii, qui timeat, qui laborat, inueniet ibi gloriae & promissiones vta aeterna:* Whatsoeuer is sought for saluation, is wholly contained and fulfilled in the Scriptures: He that is ignorant, shal find there what hee ought to learn, he that is a stubborn and disobedient sinner, shall find there the scourge of the iudgement to come, which shall make him feare; hee that laboureth and is oppressed, shall finde the glory and promises of eternall life.

The fourth and last reason is, the sharpe punishment that God pronounceth against such, as you haue heard declared

Dem. 28.
35. 16. 17.
18.
Ioh. 3. 19.

clared before (ere this) when we talked
of Gods curses and punishments. Christ
sayth himselfe, This is the condemnati-
on, that light is come into the world, &
men loued darknes rather then light, be-
cause their deeds were euill. Thus you
haue heard the causes why wee ought
to heare Sermons preached by those
that preach Christ truely, and to
reade the holy Scriptures.

Dem. These causes are excellent, and
of great importance, and of necessity to
bee considered of all men.

Sil. You say truely, they are so; yet
for your better instruction, I pray you,
answere mee to these questions, which
I shall demaund of you.

Dem. I will if I be able.

Sil. Why doth God erect his throne
amongst vs?

Dem. Because we should feare him.

Sil. Why doth he reueale his Will
to vs?

D. Because wee should obey him.

S. Why doth he giue vs his words?

D. Because wee should feare, loue and
know him;

S. Why

S. Why doth hee giue vs his light?
D. Because wee should see to walke
in his wayes.

S. Why doth hee deliuer vs out of
trouble?

D. Because wee should bee witnesses
that he is gracious.

S. Why doth hee call vs by his spi-
rits?

D. Because wee should repent, and
so come to him.

S. Why doth hee giue vs his Sacra-
ments?

D. Because they are scales of his pro-
mises, that we should not bee forgetfull
of the benefites purchased for vs, by the
precious body and blond of I E S V S
CHRIST.

S. Why doth hee giue vs under-
standing?

D. Because we should acknowledge
him.

S. Why doth he giue vs a will?

D. Because wee should loue him.

S. Why doth he giue vs bodies?

D. Because wee should serue him.

S. Why doth hee giue vs cares?

D. Be-

D. Because wee should heare him.

Luk. 12. 47

Sil. You haue answered truely and directly, whereby I perceiue you haue heard the Scriptures read, and haue some knowledge of Gods will: And fith you know your masters will, and doe it not, you shall be beaten with many stripes.

X

Dem. Is it then sufficient to heare the word of God preached, and so to bee heartes onely?

Iam. 1. 21.

22. 23. 24.

Sil. No, for as you ought to heare, so ought you to bee a doer of it. S. James sayth, Receiue with meekenesse the word that is grafted in you, and bee yee doers of the word, and not hearers onely, deceyuing your owne soules; for if any heare the word, and doth it not, he is like vnto a man that beholdeth his bodily face in a glasse: for when hee hath considered himselfe, hee goeth his way, and forgetteth immediately what manner of man hee was. Saint Paul also sayeth,

a Rom. 3.

13.

b Eph 2. 10

a The hearers of the Law are not righteous before God, but the doers of the Law: b Wee are, sayeth he, his workmanshippe, created in Christ Iesus vnto good works

works, which God hath ordayned that we should walke in them. ° Herein (saith Christ) is my Father glorified, that wee beare much fruit. ° Whosoever heareth of mee these words, and doeth the same, I will liken him to a wise builder. ° Christ ioyneth hearing and doing together, with a true copulatiue, saying: Blessed are they that heare the word of God, and keepe it. Therefore Christ biddeth our light (that is our faith and religion) to shine to the world; That the world may see our good works, and glorifie our heavenly Father. Whereby wee may see, that we ought, & must needs haue, wth saying, doing; with faith, works; with doctrine, life; with knowledge, practise; wth science, zeale; with profession, crying; with hearing, keeping; with words, deeds; with talking, walking: so y^t these must dwell together in one house, as Mary & Martha, two sisters, which ought to be *Tanquam comites indiuinae*. He that hath my comandements, sayth Christ, & keepeth the, is he that loueth me. See see the wee must not onely bee hearers of the word, but doers of the word: there

cloh. 1 5. 8

d Math. 7.

24. c Luk. 11

28.

Mat. 5. 16;

Luke 8. 8.

Mat 13. 21.

Mar. 4. 8.

foze wee must be that good ground, wher
in the seede of Gods word is sowne, and
bringeth forth an hundred, sixty, & thirty

Titus 1.16. folde: for wee ought not to bee like to
those, that professe they know God, but
by their works they deny him: that ground

Heb. 6. 8. that bringeth forth such thornes and bri-
ers, is neere vnto curses, whose end is to
be burned: For euery tree that bringeth
not forth good fruit, shal be hewn down
and cast into the fire.

2 Mat. 25.

41.

Mat. 3.10.

De. I perceyue now, that the doctrine
of the Gospell is not a libertine doctrine,
to giue a carnall liberty to men, to doe &
liue as they list, or that all works, as fa-
sting, prayers, almesdeedes, obedience,
&c. are ouerthrowne or denyed thereby,
as the Popes Catholikes haue and doe
report.

Rom. 3. 31. Sil. By this doctrine of the Gospell,
as you heare, is established and confir-
med all godly life and good works: but
this hath bene alwayes the practise of
Sathan and his impes, falsly to report
of this doctrine, and many other, as wee
may reade in the holy Scriptures.

Dem. You haue fully satisfied mee in
this

his (I thanke God for you) and thus I must needs confesse all this to bee true that you haue said: yet as Salomon sayth, ^{Eccl. 3. 1. 2.} There is a time for all things, a time to ^{3. 4. 5. 6. 7. 8} play, and a time to work, a time to build, and a time to pull down, &c.

Sil. If you confesse my saying to bee true, and yet doe contrary, you shall bee ^{Luk. 12. 47.} beaten with many stripes: for as Saint James sayth: To him that knoweth how ^{Iam. 4. 17.} to doe well, and doth it not, to him it is sinne. This he spake to such as sayde in his time, as you doe now: That confessed what was good, but they would not doe it. And for this place of the preacher by you alleadged to maintaine your idle sports and vain pastimes, is not wel applyed by you: for hee speaketh of this diuersity of time for two causes. First, to declare, that there is nothing in this world perpetuall: All things created are ^{1. Ioh. 3. 17} finite, that is, it hath, and shall haue an ^{Mar. 13. 31} end; so Seneca sayth; *Nihil est diuturnum*, ^{1. Pet. 3. 11} *in quo est aliquid extremum*. Secondly, to ^{1. Cor. 7. 31} teach vs to be patient and not grieued, if ^{Esay 40. 8.} wee haue not all things at once, accordyng ^{Luk. 12. 18} to our desires, neither enioying ^{Gen. 6. 12} ^{Iam. 5. 7. 8} them

them so long as we would wish : and not thereby to maintaine idlenes, and vaine pastimes. So may the Drunkard, Adulterer, Usurer, Theefe, with the whole rabble of vngodly ones likewise, and to the same effect & purpose alledge this place, and apply it for their wicked practises, as you doe for yours : But Sy-

Ecc. 15. 20 rach teacheth you another lesson, saying **G O D** hath commanded no man to do vngodly, neyther doth hee giue any man licence and time to sinne, &c. This doth well appeare by the words of **S. Paul**, saying, While wee haue time, let vs doe good, &c. And that no time or howe ought to be spent idely, appeareth, by that **Christ** himselfe sayd ; The Kingdome of Heauen is like vnto a certaine Housholder, that went to hyre Labourers into his Vineyard, he went the third, the sixth, the ninth, and the eleuenth houre, and found some standing idely, and said vnto them ;

Luk. 19. 22 Why stand yee here all day idle, Goe yee
Mat. 25. 16. also into my Vineyard. Whereby it appeareth, that we ought to waste no time, nor to spend no time in idlenesse, but in some good exercise, as may only redound
 to

to the glory of G D D, and profite of our
neighbours. This made Seneca com-
plaine, that a great part of our life peri-
sheth in doing nothing: a greater part in
doing euill: and the greatest part in do-
ing things vnprofitable. And Cicero also
sayth, *Non ita generati sumus à natura, ut
ad ludum & iocum facti esse videamur, sed
seueritatem potius & alia studia grauiora:*
Wee are not made and brought forth in-
to this world by nature, to the intent wee
might appeare and seem to be created to
the maintenance of gaming & pastimes:
but we are borne to more weighty mat-
ters, and grauer studies. Therefore sa-
Paul sayeth, Whatsoeuer yee doe, doe all
to the glory of God.

1. Cor. 10.
34.

Dem. Do you not remember that So-
lomon sayth, That there is nothing better,
then that a man should be merry and re-
ioyce in his affayres, because that is his
portion: wherefore then should not wee
in our youthfull dayes play and pastime?

Eccl. 3. 22

Sil. Wee are not to thinke that Solo-
mon there spake of baine, wanton, and
idle playes: but declareth, that man by
his reason, can comprehend nothing bet-

Pla. 62. 10.

12. Ver.

ter in this life; then to vse the giftes of
 God soberly and comfortably: also hee
 speaketh against the greedy couetousnes
 of conetous rich men, that vse to become
 flanes and bondmen to their mucke and
 riches, contrary to the rule of Dauid,
 which he giueth, saying, If riches increase
 let not your hearts thereon. A little be-
 fore the place you recited, hee sayeth,
 I know that there is nothing good in
 them, but to do good in this life. To that
 end is it spoken of the wise man against
 couetousnesse. The rich man (sayeth he)
 lacketh that which he hath, as wel as that
 which he hath nott and Augustine sayth,
*Non solum illo auarus est, qui rapit aliena, sed
 etiam ille auarus est, qui cupide seruat sua.* He
 is not onely a couetous man, that taketh
 away another mans goods; but hee
 also is a couetous man, that greedily and
 niggardly keepeth his owne goods (from
 helping the poore.) So that it is a mani-
 fest token of Gods plague, when a rich
 man hath not a liberall heart to vse his
 riches. Augustine sayth, *Si in ignem
 mittitur, qui non dedit rem propriam, quo
 potest mittendum esse qui inuasisse alienam.* If he
 shall

shall bee cast, and sent into fire, that giueth not of his own proper goods, where thinkest thou shall hee bee cast and sent, that inuadeth & taketh away other mē.

Therefore, if lawfull things (of them selues) as wiues, children, farmes, open, setting our house in order, burying our fathers, prayers, sacrifices, good intents and meanings, our owne liues, &c. are not to be preferred before Gods calling, or can bee any excuse to vs at all: how much lesse shall our vain and idle plaies and pastimes be an excuse vnto vs at the dreadfull day of iudgement? though they can say as Salomon reporteth of them, saying: Come, let vs enjoy the pleasures that are present, let vs chearefully vse the creatures, as in youth, let vs fill our selues with wine and syntments: And let not the flower of life passe by vs: let vs be partakers of our wantonnesse, let vs leave some token of our pleasure in euery place, for that is our portion and our lot: yet in the end they shall bee forced to say in the bitterness of their hearts, (if they repent not) We haue wearied our selues in the wayes of wickednesse and

Luk. 14. 16.

Mat. 10. 37.

Ier. 7. 23.

Mat. 2. 21.

1. Sam. 16.

22.

1. Chro. 16.

17.

1. Chro. 13.

10.

Wisd. 2. 6.

Isa. 22. 13.

1. Cor. 15.

32.

Wisd. 5. 7. 8.

de-

destruction, but the wayes of the Lord
haue we not knowne: What hath pride
(and pleasure of our youth) profited vs?
Wisd. 1. 19 &c. Horrible is the end (sayth Salomon)
of that wicked generation.

Dem. But I haue no trade to follow,
neyther haue my parents brought me vp
in learning, that so I might giue my selfe
to study Diuinity, or els: then how shall
I passe away the time all the day, without
I should spend my time in some sport or
gaming? the time would seeme so wearisome
to me els.

Sil. Your Father hath the more to an-
swere for, who is commanded by Gods
Luk. 16. 3. holy word to haue brought you vp, as S.
Pro. 30. 4. Paul sayth, in the discipline and doctrine
Pro. 21. 25. of the Lord: Saint Paul commendeth
Pro. 22. 13 Timothy, that he had knowne the Scrip-
Deut. 6. 7. tures of a child, and commendeth him
Eph 6. 7. that he had learned the faith that was in
Eccl. 7. 6. him, of his grandmother (Loys) and his
1. Tim. 3. mother Eunice: whereby appeareth their
15. diligence in bringing vp Timothie in
2. Tim. 1. 5. godly knowledge, learning and faithful-
nes in religion. Solon, a Law-maker a-
mong the Athenians, made a law, That
that

that childe, whose father neuer regarded
 to bring vp his sonne in any good lear-
 ning or exercise, should not bee bound to
 succour or relieue his father in any re-
 spect: in what neede soener hee were in.
 Aristotle being demaunded how much
 the learned differed from the vnlearned,
 answered, As liuing men do differ from
 the dead. Therefore Diogenes sayde
 well, That learning to young men bring-
 eth sobrietie, to old men comfort, to poore
 men riches, and to rich men an oznamēt.
 Not without iust cause did Chrysostome
 say, Fathers are louing to the bodie of
 their children, but negligent and hateful
 to their soules: which is the cause that
 Ecclesiasticus sayth, If thou bring vp thy
 sonne delicately, hee shall make thee a
 frayde & a wanton childe will bee wil-
 full if thou play with him, he shall bring
 thee to heauinesse: laugh not with him,
 lest thou bee sorry with him, &c. And St.
 Paul sayeth, He that wil not labor, ought
 not to eate. Thomas Aquinas sayth, *Qui*
non habet exercitium, vel officij, vel studij,
vel lectionis, periculose viuunt, si otiosi: that
 is, They that haue no exercise, eyther of
 office,

Ecc. 10. 2

1. Thes. 3.

10.

Eph. 4. 28

1. Tim. 5.

Ec. 4. 12

office, study, or reading, these liue dangerously that liue idly. *Ecclesiasticus* ther-

Ecccl. 3. 26. *for* sayth, Send thy seruant to labour, that hee goe not idle, for idlenesse bringeth much euill. *Cato* sayth, *Homines nihil agendo, discunt male agere*: Men in doing nothing, but being idle, do learne to doe euill. Adam was put by God in Para-

Gen. 3. 15. *dise*: it is added, that hee might dresse & keepe it, teaching vs, that God would not haue man idle, though as yet there was no need to labour. Also God sayd

Gen. 3. 19. to Adam, (after his fall) In the sweat of thy face, thou shalt eate thy bread. *David*

Psa. 128. 2 sayth, Thou shalt eate the labour of thy owne hands. *Seneca* passing by a certain

2. 20. 1. 1. 1. towne called (*Vacia*) seeing a Citizen of Rome idle and loytering, sayd, Here lyeth or sitteth the filth and dung of *Vacia*.

And it was truely sayde of one, *Quod otiosus puluinar est Satanae*: That idleness is *Sathans* fetherbed. Therefore as *Ierome*

1. 1. 1. 1. 1. sayth, *Semper aga aliquid, ut Diabolus adueniens, semper te inueniat occupatum, non enim facile capitur a Diabolo, qui bono vacat exercitio*.

1. Tim 5. 8. *Saint Paul* sayth, If there be any that provideth not for his own, & name-

Eph. 4. 28. ly,

ly, for them of his houthold, he denyeth the faith, and is worse then an Infidell.

And Solomon repproueth such idle persons, by sending them to the Ante.

This idlenes was one of the finnes of Pro. 6. 6. 7. Sodome, as you may reade in Ezek. 16. 8.

49. saying, This was the iniquity of thy sister Sodom, fulnesse of bread, and a- 1. Tim. 5. bundance of idlenesse was in her, &c. 13.

In olde time (we reade that) there was vsually carried befoze the mayd, when shee was to bee married, and came to dwell in her husbands house, a distaffe, charged with flaxe, and a spindle hanging at it, to the intent shee might be mindfull to liue at her labour.

Also among the Romans, when maids should be married, it was alwayes solemnized on a working day, to teach them, what they should doe. A certaine woman of Lacedemon taken prisoner in warre, being asked what shee could do; answered, I can rule an house. And

that idlenesse was (and is) so filthy a

relique to be auoyded: You shall see

this not onely in Abraham, Isaac, Ia-
cob, Gebion, and other holy Fathers,

and

and Apostles of Christ Iesus, but also appeareth manifestly by Romane histories. Draco a Law-maker among the Athenians, made a Law, that whosoever was found an idle person, should haue his head cut off from his body. Arcopagite did also vse great diligence, to search out what art or science euery man had to finde himselfe withall; and those that hee found to be idle, he sharply punished. The Massyliens would not suffer, nor receiue any man to dwel within their City, that had not some art or faculty to get his liuing withall: for say they, There is no worse pestilence in a City then idleness. And Ambrose inferreth a similitude, for the auoyding of idleness. The Crabbe, sayth he, delighteth very much to eate of the meate of Dyssers; and for that the dyssers are defences about so strongly with two hard shels, which hee cannot bzeake with his strength, he therefore wayteth diligently, to bying the Dysser out of the water into the sunne: and whilest the Dysser openeth with the Sunne, the Ayre and the Wind, the Crabbe

Crabbe presently putteth in a little
stone, as the Dyster gapeth, whereby he
cannot close, and bying together his
shelles againe: then afterwards the
Crabbe putteth in his Clawes with-
out danger, and deuoureth the fish at his
pleasure. Euen so, sayth he, when men
are ginen to idlenes, and open their
minds to pleasures, the Diuell com-
meth, and casteth in their minds and
hearts filthy cogitations, in such sort,
that their shell which did before defend
them, cannot be drawne close together
again, then full easily doth he deuoure
them.

Dem. By this your long discourse a-
gainst idlenes, it seemeth vnto me, that
you doe condemne hereby all Princes,
Noblemen, Magistrates, Preachers,
Schoolemasters, &c. for they labour
not, nor haue any handy craft to get their
liuing withall.

Sil. You must note, that there are
two sortes of labours: one is of the
minde and wit, the other is of the body
and hands: And so the Princes, rulers,
magistrates, Preachers, Councillors,

et.

1.Tim.2.2.

A&2.28.

1.Pet.5.2.

1.Tim.5.

17.

Eccl.17.11

1.Cor.2

14.

Eccl.38.32

34.

ec. in their vocations and calling laboꝝ
 (with great study and industry of mind
 and witte) foꝝ the promoting of Gods
 gloꝝy, and the good gouernement of the
 common wealth, teaching and prea-
 ching to the ignorant people, to keepe
 men in peace and tranquillity: foꝝ you
 must not thinke, that they labour not,
 that labour not at the Plow, Cart, oꝝ
 otherwise, with their hands: foꝝ the e-
 ternal God hath appointed and diuided
 his Church militant foꝝ these foꝝesaiue
 causes, into foure parts: First, into
 Principality, second, into Nobility,
 third, into Pastoralitie, fourth, into
 Vulgaritie. So that enery member hath
 her office and calling, not to be idle, but
 alwayes diligent and laboursome in
 their vocations accordingly: therefore
 whatsoeuer the diuersitie is, yet the
 profite is common, and serueth to the e-
 dification of the Church: so that it ap-
 peareth, it is no small carke and care,
 that Princes, Rulers and Pastoꝝ, &c.
 haue, and take continually, watching,
 when others sleepe, according to this
 saying of Iuuenal:

Whom

Whom God hath placed to rule
 right, as should be
 Ought, not to sleepe a full whole
 night, as now doth our

Do. If then he may not be idle that
 doth not worke with his hands and bo-
 dy: I pray you shew what idlenesse is,
 and also whether Idlenesse bee called
 Idlenesse, in respect that the minde or
 body ceaseth from labour.

S. Idlenesse is a wicked will giuen
 to rest and slothfulness from all right
 necessary, godly and profitable labours.
 Also Idlenesse is not onely of the
 body or minde to cease from labour, but
 especially, an omission or letting passe
 negligently, all honest exercises: for no
 man ought to bee, idle, or without
 some good profitable exercise, in the
 praise of Gods glorious name, to our
 brethrens profite, and to our owne com-
 munity and learning.

Do. I shall neuer be ymaginall of
 your good communication at this pre-
 sent: And now I see, though not clear-
 ly, yet more perfectly, that those things

that I held to bee good, to bee vicerlie
voyde of godlinesse, and those things
that I thought to be dishonest and vn-
godly, to bee now both lawfull and
commaunded in the word of GOD:
wherefore let mee desire, yet a little more
paines from you, to giue mee some di-
rections, how I may liue, as the Lord
requireth in his holy Word.

Sa. I will instructe you in this, so far
as God shall enable me: and that wee
may the more cheerefully followe the
Lord: let vs see what matters may be
stirred up at this present, and what we
may the better perceiue, and were me to
set some few questions as I shall see you
asked, I will not be able to answer them
without the assistance of the Holy Spirit.

Dem. God.

Dem. Of the earth.

Dem. By the power and will of
GOD.

Dem. How are you kept, preserved
and

and freedde from dangers here in this life?

Dem. By the good prouidence of G.O.D.

Sil. What dangers are they that do assault vs?

Dem. The flattering inticements of the world, to worke vs to vanity: The pricking of the flesh, to worke vs to wickednesse, and the continuall malice of the Deuill, to bring vs to Hell fire.

Sil. How often is this yone assault in seeking your destruction?

Dem. Euen every houre of my life, both waking and sleeping, when I eate, and when I drinke, at my apparrelling mee, and when I vnapparrell mee, when I am at my labour, and when I am doing nothing, at my recreation, and in my walking, when I heare the Word preached, and when I pray to haue a blessing, for that is taught mee, yes, eue-ry moment doe I (now) see my selfe compassed with these three aduerfaries, that is to say, the world, the flesh, & the deuill.

Sil. What is the power or force of their strength?

Dem. Such is their power, and my weakenesse, that I am caught in their snares, at their pleasure.

Sil. How is it then, that you are not utterly destroyed?

Dem. Because that God, whose creature I am, whose power is all-sufficient for me, would not haue me (which am his worke) come to confusion, but looketh when I would obey him in his word, and turne from disobeying of his lawes, that I might bee partaker of his euerlasting Kingdome.

Sil. How shall God be serued?

Dem. In thought, word, and deed.

Sil. How long doth God require this at our hands?

Dem. All the time of our life.

Sil. What length of time is that?

Dem. According to the good will and pleasure of God.

Sil. What is our death?

Dem. Our bodies to bee buried in the earth, which is the mother of it, and

Beck. 12. 7 the soules of euery man to returne into the

the hands of the LORD, who gaue them.

Sil. Doe the soules of all men then goe to heauen?

Dem. No, for GOD, (who is the right disposer of them) who gaue them, and taketh them, disposeth some to eternall life, and some to euerslasting torment.

Sil. Doe those then, that God disposeth to heauen, deserue that by their liuing here?

Dem. No, for then God were not the right disposer, if they had merited heauen.

Sil. Doe those then that God disposeth to euerslasting death, deserue it by their life here?

Dem. Yea.

Sil. How may this stand with the iustice of God, that they should be punished with an euerslasting punishment, being that their offence was finite?

Dem. Yes, very well: for as they which did offend, offended against an infinite Maiesty, and therefore did de-

54 The blinde mans shaffe, for
serue an infinite punishment: so the wic-
ked neuer ceasing in will to offend such
an infinite God, doe iustly deserue to
bee punished with an infinite punish-
ment. *and* GOD

Sil. Therefore both God elect some
to eternall life, and againe both preve-
ninate other some to euermlasting per-
dition: being that there is none that
doth deserue eternall life; and all doe
deserue euermlasting death. *and* of (13)

Dem. Because it is the good will and
pleasure of God in so doing, to accept
those that in will obey him, though not
perfectly: and to condemne those that
have no will to leave sinne. Therefore I
beseech God Almighty, that hee would
enable vs to obey him in his wil, that we
may know how to performe our duty
as we ought to doe. *and* of (14)

Sil. Thus you see the necessity of our
duty, which we haue covenanted with
God, and their estate that doe wilfully
neglect the knowledge offered them, by
the preaching of the word: and that we
may grow the more zealously to per-
forme our duty, let vs learne some pro-
fitable

dicable necessity that may be deduced
 from the same, essential qualities, and
 attributes of God: that is, his being,
 his majesty, and our obligation; his al-
 mighty power, and our dependence; his
 all-sufficiency, and our impotency; his
 omniscience, and our blindness: we
 may hereby take a more strict view
 of our duty, seeing the severity of his
 justice, and the multitude of our ma-
 nifold transgressions: And so learn to
 leave sinne, before sin leave us; and
 to be renewed in the spirit of our minds:
 that we may live, through the righte-
 ousness of **CHRIST**, unto eter-
 nall life.

Dem. I pray you be glad, and I shall
with all attentionesse hearken that the
Lord may send a blessing to it, that
wee may apply it to our liues and con-
uersation, to the glory of his Ma-
iesty. **Ans.** God be so pleased.

10. **Sir,** When we, in that he is called
 11. **(G D)** we may learn, that he is
 12. alone created heaven and earth, and all
 13. things else, and that he is God, there
 14. is no God : and that he alone is, that

1. Cor. 8, 6

Isay. 45. 9. ruleth all things in heauen and in
 Psal. 139. earth, whose maiesty filleth both hea-
 Isay 48. 11. uen and earth: and that God will giue
 Deut. 28. his glory to none other, because hee is
 20. a ielous God. This may teach vs all
 to glorifie God, which is the end of our
 creation, which if we doe neglect, then
 we may looke, that as hee hath made
 vs: so he hauing al power in his hands,
 will utterly destroy vs to everlasting
 perdition of body and soule. This
 likewise may minister comfort to all
 them that glorifie him here, that since
 1. Sam. 2. hee hath all power in his hands, they
 30. may assure themselves, that as they
 seeke his glory, and praise heere on
 earth, that hee will likewise glorifie
 them in heauen: and those that honour
 him here, shalbe honoured by him in
 heauen: And that no ioy shalbe wan-
 Psal. 16. 11. ning to them, that feare God. Againe,
 Isay. 49. He is called the Lord God: which doth
 Deut. 28. teach vs thus much, that all the whole
 58. world is the Lords, and that hee is the
 true and right Lord of it: And that he
 may dispose of it, at his pleasure.
 Therefore this should teach vs, to be
 content

content with that state, or portion, that
 the Lord bestoweth on vs : And that
 we should not murmur, when he fo-
 keth it away : knowing, that if wee
 haue nothing at all ; we haue but our
 deserving : as also this may teach vs
 to be thankfull for that we haue, and
 to use it, to the Lords praise, and pro-
 fite of his Church : And that wee
 should seek to him (which is the Lord
 and giuer of all good things) for those
 things that wee stand in neede of, if
 we thinke to haue a blessing with it. He
 is likewise called in the Scripture, Je-
 hovah (or Lord All-mighty) which tea- Exod. 3. 6.
 reth vs that as the right of all is his ;
 and appertaineth to him : So is hee
 also of all might and power, to do and
 performe, what he will doe : although
 he doth not doe alwaies what hee can
 doe : which should teach vs to submit
 our wills, to his (Godly) will : that
 so wee may receive those things that
 may tend for our good and salvation.
 As also this may terrifie the hearts
 of all the wicked ones, that doe persist
 and go forwards in their wickednesse.
 That

Pfal. 3. 9. That although he prolongeth his iudgements, which he hath threatened upon them, yet when he seeth time, he shall bruise them with a rodde of Iron, and breake them in pierces, like a Potters

Reue. 2. 37 vessell: and that the day of the Lord hasteneth in which he shall visite those

zeph. 1. 13. that are frozen in the dregs of their iniquitie. And that their resistance shall

14. 17. be but as blind-men without any hope of helpe, neyther shall they be able to deliuer themselves, by any meanes they can deuise or get. Now by the

Timus 1. 2. Nature of GOD we learne, that he cannot lye: and the reason is, because he is the Truth it selfe. This cannot chuse but bring great consolation vnto the children of God, that with a lively Faith take holde on the promises of God.

That although hee doth not speedily performe their desires, yet let them be assured, that what deliuerance out of trouble hee hath promised to his seruants, although he doth not speedily performe his promise, to bring these glad tidings to them, at their desire.

yet, yet assureth her both persons
 all his promises, that he hath sincerely
 proclaimed to all that keepe their con-
 vauant with G D D , (whosoever) / So as
 surely will he be as true to them that
 seeke him truly with faith, and
 that constantly abide (and perseuere)
 in this their duty towards him, when
 G D D shall see it fit, to be kind to
 when it is best to deliver them: yea,
 even then will hee make good all his
 promises. And their sinnes shall be no
 more remembered: and though many
 will babble of their of their outward
 obedience to G D , and so would be
 counted amongst those that feare him:
 yet, let them know that the L O R D
 knoweth those that do trust in him,
 though they flatter themselves neuer
 so much. And let the sinner that con-
 tinueth in his sinnes, know this: that
 though the Lord is slow to anger, yet
 he is great in power. And though he
 yet be not come to iudgement, yet sure-
 ly he will come: and that shortly, yet
 we may see he cometh to iudge-
 ment with many: though we are yet
 left

Psal. 54. 11.
 12.

Mich. 7. 19.

Nahum. 1.
 7.

Isa. 1.

left to be strayed. For as Death lea-
ueth, Iudgement findeth: Why then
should we deferre our repentance to
our last end, when we are not sure of
the Lords mercy, that he will giue vs
repentant hearts? For it is not a gift
at our pleasure to receive. And we are
most vnfit for him, to entertaine him in
our old age, when we are frozen in our
iniquitie, and serued sinne and Satan
in our most able strength. Therefore
let vs all, both olde, and young, pray
vnto the Lord, that he would accept of
this time we haue yet remaining for
his glory, and our euellie comfort in
Christ Iesus: whose conning will
be very terrible to those, that hee shall
finde vnprepared. (for his conning)
was so terrible (shall his conning be)
that the mountainer shall tremble for
feare of him. The hills shall melt; and
the earth shall burne at his sight, and
all that is therein. And who can abide
the fiercenes of his wrath? Againe,
hee is Loue it selfe, which will bring
great comfort to all the seruants of
God, that obey his will: for surely those
that

Rom. 2. 4.

2. Pet. 3. 9.

11. 42. 129

121

11. 5. 121

Nahum 1.

1. 1. 121

1. Job. 4.

16

3121

that loue him; He will loue, & his loue is euermore. And no good thing will he withhold from those that truly feare his name. These also may serue for a curb to the wildest of many people, that feare not to hurt only to hurt the god, (and think that think no hurt to them) For surely by God which is loue it selfe, and loueth all his, with an euermore Loue, will not alwaies suffer his Childe to be afflicted by the wicked: But in some due time he will giue them rescue. And also this may teach vs all to make much of those that God loueth, if we will but to be beloued of him againe. Further more we are taught that God is immutable, or vchangeable in all his wayes. Wherefore this should teach vs all to examine all our actions, with the rule of Gods word, whether they may bee them: and so glorifie God. For if God hath found out such as haue transgressed his lawes, whereas they haue not such light as (blame he God) we (none) haue, of the truth of Gods word, they shall: what plagues shall we therefore

Ioh. 3. 16.

17.

Mat. 28. 20

Rom. 11. 29

Psal. 34. 10.

Iere. 32. 37

38.

Reue. 1. 2.

Exod. 3. 14

Rom. 11. 29

1. 2. 3.

2.

looke for, to rectine from the hautes of
 God: if he go forwarde in that course
 of sinning, as hee doth: making no con-
 science in sinning, no more then a
 boye doth in performing his labour, by
 which he shall receive some profits, to
 the benefitting of his whole life after-
 wards. So eagerly doe men runne on in
 sinne; as though they should beare no
 other fruite. But as God hath met
 with such wicked creatures, (yea, I
 may say such hellish murderers) for sure-
 ly if he hate sinne, how much more
 yet he hate: as most certainly he doth;
 being inevitable so surely will he rote
 them out from the earth, and their
 place shall be leene no more.

This must needs bring much consola-
 tion to all the seruaunts of God: for if
 God hath bene so gracious, and so la-
 uing to those that loue (and feareth)
 his name: As to loue them with an e-
 uerlasting loue, to be then assuredly
 will be alwaies deliuer him out of trou-
 ble, and giue them an euerlasting re-
 luerance, when he shall see it fit time.
 Therefore let such as follow in their

sinners and iniquities, remember Gods
 heavy hand stretched out already upon
 such stiffnecked and disobedient peo-
 ple: as also that hee threateth his tam-
 ing: that so he might indue a greater
 plague upon them: (except they re-
 pent) let them see (I say) how God
 punished the like kinde of sinners,
 which did perseuere in their wicked-
 nesse: and let such be assured, that as
 he hath taken vengeance on such gre-
 dy transgressors; so surely (he being
 vchangeable in all his wayes) will
 take vengeance on them (for their sins)
 to the bitter destroying both of body and
 soule: And then (though too late) that
 they know, what it is to walke with
 such a stiffe necke, which will not bend
 to Gods yoke: but seeke to ascend
 with the smoke so high, till they be
 dispersed and vstroked of all their (for-
 mer) supposed treasure and glory, and
 an everlasting shame shall possesse them:
 for if God would not indure sinne in his
 name Children: but punisheth them for
 their disobedience: so (he being un-
 changeable) will much more punish

sinne in such as sinne taigned in them
to their utter condemnation both of bodie
by and soule.

Now likewise is it very profitable
to consider the qualities of God, who
bleth to shew mercy on those that be
leeue in him: and to shew indignement
on those that persist on in their wicked-
kenesse, as also the Lords giueth time
to the wicked to repent.

1. Pet. 3. 9.

But when he
will not leave sinne, then he (forsaking
them) leaueth them to themselves, to
runne on in all greedinesse of sin, that
so they might receive the greater iug-
ment. So likewise you may see; that
although God hath appointed Magi-
strates, (as executioners of his iustice)
for the punishment of sinne; but where
sinne binds it (with a brazen fate) in
such troopes, as Idolaters, Prophane-
ners of the Sabbath,) Blasphemers of
his glorious name, reuiling of his
word, iudicelle, disgracing of religion,
et. with infinite other grosse sinnes;
which sinne by such troopes, that if
they should be rooted away, the whole
land would be depopulated: Where

soe both God take such into his strong
 hands; and so will please the cause
 himselfe; both with great and small,
 olde and young, rich and poore, noble
 and ignoble, learned and ignorant, spa-
 ring none for birth or riches, neither
 for place and authoritie; but the strong
 one with the weake; the proud rich
 man, with the poorest laborer, one
 with another shall feelee the iustice of
 G D D hand: where there is no fa-
 uour shewed to one more then another.
 But though he giueth time and space;
 (to repent) that thereby they should be
 found without any excuse, and that he
 might bee found iust in his worke of
 mercy, that the wicked themselves
 might see that they had a long (and a
 large) time offered them, (though they
 refused:) so that although the Lord
 spareth so long a time, (as that he gi-
 ueth maner ouer to worke iniquitie all
 the dayes of their life heere) Yet let
 them be assured, that drinke iniquity
 like water, (or rather like Galline) the
 time will come, when as they shall de-
 sire with Diues, one drop of Cons-
 olation
 I
 mercy

mercy to coole the fierce heate of his
 wrath, being iustly punished, with the
 fire of Gods wrath, iustly kindled a-
 gainst them. And then shall the righ-
 teous know, and truly proue, one
 drop of Gods mercy, to be farre more
 valuable, then ten thousand worldes
 and more, if they had them in possesse-
 on.

For the attributes of God: It is at-
 tributed to God the Father, to create
 mankind; to God the Sonne, to re-
 deeme man, and to God the holy
 Ghost, to sanctifie man. But yet we
 are not to thinke that one person in
 Trinitie is of more power then ano-
 ther: but here is to bee noted, that it
 is attributed to God the Father (which
 is the first person in Trinitie) to cre-
 ate man; the second person which is
 the Sonne, to redeeme man: and to
 the holy Ghost, which is the third per-
 son in Trinitie; to sanctifie man. That
 thereby might bee made knowne vnto
 vs, the love of the whole Trinitie;
 who agree with one assent for the sal-
 uation of man: And so that wee might
 know

know the loue of the whole Trinitie,
(and not to imagine, that God the Fa-
ther, of himselfe wrought the redemp-
tion of mankind, or that the Father
and the Sonne did so lone man, and
so exclude the loue of the holy Ghost)
but that it might appeare to vs: that
the three persons in Trinitie did a-
gree with like Power and Love, wor-
king the redemption of mankind.
Wherefore is it sayd: that God (the
Father) sent his Sonne, and that the
Sonne gave himselfe. And that the ho-
ly Ghost did (and both) direct the A-
postles of Christ, and the Children of
God to doe those things that concerne
Faith, the end of which is the saluation
of our soules. And that all of these in
the unity of their Deitie, (and lone of
the whole Trinitie) doe alwaies lone
and preferre man. Wherefore our
Saviour hath taught vs: that when we
pray, we should say, Our Father, &c.
directing our prayers to the first per-
son in Trinitie: And these our pray-
ers to be offered in the name and medi-
ation of his Son Iesus Christ, (which

Gal. 4. 4

Gal. 1. 4

Acts 2. 2.

1. Cor. 12. 13

Ioh. 14. 26.

1. Pet. 1. 2.

is the second person in Trinitie) which
 both (likewise) manifest his love to vs,
 else were it in vaine, to direct our pray-
 ers in his name : and when wee haue
 thus made our prayers, he hath promi-
 sed to send vs the holy Ghost, (not that
 wee shoulde thinke, hee commeth by
 constraint or so, but willingly) and
 when the holy Ghost commeth, it is re-
 corded, that hee giveth those that pray
 for him, the gifts of the holy Ghost :
 that so mans way may bee directed in
 that course of living, that might be ac-
 ceptable to God: and that we might see
 the true assent of the whole Trinitie,
 in Deitie, our Saviour Christ (in
 one verse) knitteth them altogether,
 Joh. 15. 26. saying, But when the Comforter shall
 come, whome I will send vnto you,
 from the Father, euen the Spirit of
 Truth, which proceedeth of the Father,
 he shall testifie of mee. Furthermore
 God is sayd to bee in power, omni-
 potent, in knowledge, omniscient, in
 essence, eternall, in wisdom incom-
 prehensible, in strength invincible, in
 mercy, infinite, in all his workes iust,
 and

and in all things, aboue all: toheretore
let euery one know, that he seeth euery
action, and will call for an account for
euery (idle) word, of euery person,
none exempted; yea he knowes the se-
crets of the heart: and therefore (see-
ing hee gaue it vs) looke it should bee
fixed on such things as should glorifie
him, and seruing for the good of our
fellow-neighbours, and seruants of
God, and to our owne comforts and
present vse. And though he be in mer-
cies infinite: yet is he iust in inflicting
his iudgements on the disobedient:
and as hee sheweth mercy to them
that with a pure heart obey him: so
shall the wicked finde the severitie of
Gods iustice, assured to them, if they
continue in their sinnes.

Therefore let vs flee sinne, that so
we may finde the sweetnesse of Gods
mercy, comfortably applyed here; to
our consciences in this life: and in the
life to come unmeasurable ioyes, being
filled with all contentation, which shal
neuer be taken away from vs: Or else
let vs looke for the horror and feare of

out condemning conscience here, and
 after death hath seized on our bodies,
 to bee assured of the restless torments:
 the intolerableness of which will fright
 the wicked; with the very thought of
 it; and yet the continuance of it shall
 neuer haue end: from the which, the
 Lord of his infinite mercy free vs; A-
 men.

In Dem. I thanke you for your good
 instructions, for the which I pray God
 that I may profite thereby, for sure the
 remembrance of it is very powerfull to
 all of vs. Now I pray you yet a little
 (more labour) to shew mee, what do-
 ctine I may learne by the name of the
 Deuill: for I am perswaded it is very
 fearefull to the remembrance of those
 that haue no delight to leaue sinne.

Mat. 4. We are taught that he is called
 a serpent, which may teach vs that hee
 is subtil: in these crafts hee useth to
 traue vnto himselfe the simple man:
 he is called a tempter. And we may be
 assured, that if he did not dare to tempt
 our Saniour Christ, that he should dis-
 honour his Father: (being yet God
 him-)

himselfe) what continuall temptations may wee looke for, to (draw vs from God and so to) be caught in his deceiuing snares: he is likewise called our aduersary and enemy, and that hath bene his common practice proued by his continued malice ever since the fall of our great Grand-father Adam, to this present day, the which to repeat his generall malice ouer man kinde, would require a larger volume, then I were able to fill in a longer time, then I haue (time) now to describe it. And for his power, hee is sayd to be the Prince of this world, by which (title) wee may quickly see his strength, and our weakenes, his dominating power, and our subiection, his commaund, and our readines to performe it: (although it be against our owne good) Further he is sayd to be a Murderer, whereby wee may see his malicious enite that hee beares towards man: and their lamentable case, that are vnder his subiection. He is sayd to be an Accuser of his brethren, where by we may see, that the best friendship

1. Pet. 5. 8.

Eccle. 3. 2.

Ioh. 2. 31.

Col. 2. 5.

Ioh. 8. 44.

Reuel. 12.

19.

with him, is but destruction, (and dis-
 robbing them of their Treasure) and
 those he canseth most to offend; those
 both hee accuse most. Therefore let
 vs flee from his friendship, that so we
 may be freed from his deceiuing plea-
 sures: which if wee should thinke to
 take to vs, before we can fasten them
 to vs, they banish away and so deceiue
 vs. He is sayd to be a Dragon, which
 sheweth his cankered malice: he is cal-
 led an old Serpent, which sheweth vs,
 that he is long experienced in those de-
 stroying Arts, that he now practiseth
 to allure vs to intrapments, with his
 Golden hooke. Therefore let vs not
 be found playing with his sugred bait,
 lest when wee would get from him,
 then wee cannot: and then too late
 shall we repent that ever wee had any
 acquaintance with him, (in his false
 allurements) which can but bee shad-
 owes, when as the true substance (of
 their seeming pleasures) is not in his
 power to giue. Wee is called a roa-
 ring Lyon, to shew vs; that his conti-
 nuall practice is nothing else but to
 seeke

Reu. 20. 2.

Heb. 11. 31.
 1. Cor. 10. 10.

1. Pet. 5. 8.

1. Pet. 5. 8.

lesse preyes for him to deuour: and
therefore let vs not come so neere him,
as to be taken and captiued in his in-
resistable strength: Therefore let vs
resist him, being stedfast in Faith, lest
we be made (hauing participated of his
sinne) to feele the heate of his ener-
lasting furie, the which is called in the
scripture by diuers names, to set forth
to vs the intolerablenesse and diuersi-
tie of punishment. Therefore in some
places it is called: Hell fire; it is cal-
led likewise the ^b Worme that neuer
dyeth, it is called ^c viter Darkenes, it is
called the ^d burning Lake, it is (like-
wise) called ^e the second Death, dam-
nation, and such like, &c.

Thus you haue heard the diuersitie
of his name, and the sundry names of
punishments, wherewith hee punish-
eth those that hee ouercommeth with
his deceiuing snares: Therefore let
vs seeke to God to defend vs from him
and his crafts: for no other helpe can
we haue (or looke for) and by his pro-
vidence (alone) are we preserv'd from
his continuall intrapments. Therefore
that

Iam. 2. 19

2. 23

3. 1. 10

a Mar. 1. 30

Mar. 2. 41

Mar. 9. 4.

b Mar. 9.

44

c Mar. 12.

13.

d Reu. 19

20. & 20.

14.

e Reu. 20. 6

& al. 4.

3. 10

3. 10

3. 10

that we might be assured of his help, let
us see our dutie required of vs in some
particulars of euery one of vs, that so
(for our parts) we might establishe the

Mal. 1. 6. covenant betweene God and vs. And

Esa. 45. first, we were borne to honour God, and
to giue glory vnto his Name: wee are

said to honour God, whereas we shew

Iohn 15. 8. our Faith by bearing much fruite (or

good works:) and we are said to glorify

Psal. 50. 15 the God by comming vnto him (who is

Lord of all, and ouer all) by Prayer,

for those things wee stand in need of.

And wee are said to dishonour God,

Rom. 2. 23. when as we violate (and breake) the

law of God, which we are commanded

Luke. 1. 75. to keepe in righteousnesse, and holines

all the dayes of our life, and that the

Lord will not accept of part of our ser-

uice (or life :) but that all our seruice

should be for his glory: therefore are

wee commanded to loue the Lord our

Deut. 6. 4. God, with all our heart, with all our

5. 6. 7. 8. 9. soule, and with all our might, yea, this

must be our talke and meditation: and

to assure vs the Lord will not accept of

Pro. 23. 26 part of our wils: or part of our hearts,

wee

wee may see the Lord abhorre such sa-
 crifices as were lame, and did require
 such as were without blemish: where
 by we may see the Lord requireth
 (now) a pure heart, for sacrifice. Pro-
 23. 26. Rom. 12. 1. And therefore
 because the godly themselves have ma-
 ny defects, though they do (and would)
 indurur themselves, to keepe an vn-
 defiled heart before God, Christ him-
 selfe is the perfect sacrifice of the faithfull,
 yet must not we cease to offer vp the sa-
 crifices of prayers; for our defects, ha-
 uing a will (though not power) to per-
 forme our dutie in true perfectnes to
 God; they are made persite in Christ
 Iesus: And that wee might performe
 our dutie, as the Lord requireth of vs,
 the Lord hath appoynted the Scriptures
 to all men: the which is very profitable;
 Rom. 15. 4. 2. Tim. 3. 16. 17. *Pea,*
 is profitable, charall sorts of people
 ought to know: And they are easie
 to the simple, If the Spirit of God be
 not absent, and to be ignorant of them
 is very dangerous, (for by them the
 wayes of the Lord are made straight
 and strait

Leuit. 1. 10

Num. 31

Deut. 10. 17

Ezek. 43. 1

Rom. 7. 15

Isay 63. 10

Iohn 17. 3

1. Cor. 5.

12.

Eph. 5. 2.

Heb. 1. 3.

1. Cor. 3. 11.

2. Cor. 6. 11.

Rom. 10. 4

Reu. 8. 3. 4.

Deut. 6.

7. 8. 9.

Num. 31. 19

Isay 1. 2.

Psal. 119.

1. 16. 105.

Rom. 20. 11

Iake 1. 1.

Job 43. 9.

and strait 4. 15.

Deut. 30. 11. and plaine to vs) 2. Kings. 17. 26. 27.
 22. 13. 14. 28. Psalme 95. 10. 11. Pro. 1. 28. 29.
 Psal. 19. 7. Esay 1. 3. 4. Mat. 5. 14. Rom. 1. 28.
 & 119. 130. Pro. 14. 6. Therefore, let vs not bee so slacke,
 Esay 45. 13 as to neglect so great saluation, Heb.
 Ier. 31. 34 2. 2. That so God might bee pleased
 Abac. 2. 2. to open the truth of it vnto vs, Luke
 24. 45. Acts 16. 14. For doe we not
 see, that many great (learned) Schol-
 lers, do erre and goe astray from true
 sauing knowledge, because God hath
 not opened their hearts, and so taught
 them the truth of the scriptures? Ther-
 fore, that the Lord would vouchsafe to
 blesse our works that we take in hand,
 (and our exercises) let vs with the
 Psal. 55. 17 Prophets, David and Daniel, goe and
 Dan. 6. 10. seeke the Lord with prayers, both at
 Morning, Euening, and at Pone-tide,
 that the Lord, who can alter all things
 at his pleasure, would vouchsafe to
 order our pathes aright to his glory,
 2. Chr. 20. and to our comfort. And when wee
 haue any businesse to doe more then or-
 2. Sam. 2. 1. dinary, let vs with the seruants of
 1. Sam. 23. God, seeke for counsell from God: that
 2. Sam. 5. so, that which wee take in hand, might
 19. serue

serue for his glozy, which should bee
the end of euery worke that we take in
hand, that so we might be sure it should
tend for our good : but it may bee it
will be asked, whether we should goe
to aske counsell of God, for they will
say that we read in the Scripture, that
the Lord (himselfe) answered againe
(by some revelations and miraculons
signes) when as hee was sought vnto
by his seruants: but will they conclude
therefore and say, That he is a God at
hand, and not a God as farre off? *Iere.*
23. 23. Although he now hath confir-
med the Faith of his weaklings, in
his Church, by sundry visions, and an-
swers, and spiracles : this was to
strengthen the Children of God, that
had not receiued so great a fauour
from the Lord as we haue, to liue in so
peaceable an age of the Preaching of
the Gospell as wee doe, and to bee so
peaceably secured from their enemies,
as we are : neither had they that expe-
rience of Gods mercy as we haue, (in
this our age) therefore wee are not to
looke for such signes, and wonders as
they

they had, for we are (now) of more
 large witnesses of Gods goodnesse
 towards vs, and they themselves are
 now become examples for vs, (besides)
 we now haue the example of our Sa-
 uiour Christ himselfe for to direct vs
 with his precepts, (confirming his au-
 thoritie by sundry Miracles whilst hee
 was in the flesh) whereas they had but
 the promise of his coming, therefore
 we are now to seeke (and to aske coun-
 sell of) him in the Scriptures: wher-
 fore let vs see if they doe command vs
 to proceede forwards in our businesse or
 no, and let vs looke to the successe of
 those, that the Scripture maketh men-
 tion of to proceede (and goe forwards)
 in the like, so may we begin, as to looke
 for a blessing with our successe, (if they
 had the like, whose example warrant-
 teth vs to haue the like as they haue,
 being all our busines pretends to one
 end) and so God to bee glorified by it,
 being his Commandements we should
 doe so. Otherwise we shall with
 those that knowe not their Masters
 will, go on forwards with those things
 which

Deut. 19.

19.

which are not convenient. For the
 foze the word of God teacheth vs, and
 instructeth vs what we shall doe, *Esay. 8*
16, 19. Therefore are we commaunded
 that it should remaine in our hearts.
 And though the Lord will not giue vs
 presently (after our prayers) those
 things wee aske, yet let vs be assured
 that it is either for that wee doe not
 pray with Faith, *Iam. 4. 3.* Or else
 that, that which we pray for, it is not
 for our good to receiue it presently,
Psalme 34. 10. Wherefore let vs bee
 steadfast in the doctrine, that wee haue
 beene taught in, and let vs desire to be
 remooued from the body, and to bee
 dwelling with God: therefore let vs
 not pray to Saints, or Angels, or Pa-
 triarcks, which can doe vs no good,
 but to God himselfe, and to him alone.
 Thus you see then, that wee ought to
 pray to God alone, as also to instruct
 our Children, of Gods great mercy,
 that when wee were bond-men to the
 Devil, we are now become the sons,
 and seruants of God: and though the
 wicked (many times) will boast of the
 service

Deut. 19.

Rom. 13. 4.

Col. 3. 16.

Deut. 6. 8

& 11. 18.

1. Ioh. 2.

27.

2. Cor. 5. 4.

8.

Isay 53.

Psalme 44.

23. 21.

Deut. 6. 11.

Gal. 3. 26.

Ioh. 8. 32

& 20. 37.

80 *The blinde mans staffe, or*

service of God, (as well as the Chi-
 dren of God) yet is their service not so
 pleasing vnto God, though God ma-
 ny times maketh them the instru-
 ments of his corrections vpon his
 Children. And therefore lest the wic-
 ked should boast (and seeme to para-
 lyse) in title to be as great as the true
 seruants of God, (that serue God
 with their whole heart) God calleth
 his by a greater title: yea, even to bee
 the Sonnes of God, which the wicked
 cannot truly reach or attaine vnto:
 and therefore God, who would haue
 his stone Children to be most esteemed
 of, of all men: and that they might be
 the better knowne to all the world, the
 Lord hath taught vs all how to know
 them, even by the obseruing and sancti-
 fying of the Lords Sabbath: there we
 are taught that is a signe between God
 and his people, and that it is hee that
 sanctifieth them: therefore if we will
 challenge this prerogative at the
 hands of God, as to be called the chil-
 dren of God, let vs seeke to performe
 the true seruises of the Sabbath, the
 which

which our Saviour Christ (and his A-
 postles) do teach vs, (in the Scripture)
 As to heare the word preached, and dis-
 puting of that wee haue heard, as also
 Prayer, gathering for the poore Saints
 of God, &c. and not to suffer our
 selues, our children, and seruants, to
 prophane the Sabbath, with vaine
 playes, and idle pastimes, or else to sit
 idle, for wee are not so commaunded: Mark. 6. 2.
 For our conuersation here must not bee
 like to the worldlings, in all prophanes, Luke. 4. 16.
 but we must follow hard towards the
 marke that is set before vs, for the
 price of the high calling of GOD in
 Christ Iesus, *Philip. 3. 14.* for the chil- Ioh. 7. 23.
 dren of God are called in the Scrip- 23.
 tures by the names of Saints, the which Acts 12. 14.
 are sanctified and faithfull brethren: 19. & 27. 1
 wee are likewise called Citizens with & 16. 13. &
 the Saints, and household of God, *Ephs.* 13. 4. & 20.
 2. 19. Therefore let vs not bee asha- 7.
 med of our profession: though we are 1. Cor. 16.
 mocked and scorned at of the wicked, 31
 putting before vs the scornings, and Exo. 23. 12.
 mockes, and euill speakings that our Deut. 5. 14.
 Saviour Christ himselfe suffered for vs, Rom. 16. 3.
Ephes. 1. 2.
Philip. 1. 1.
& 4. 21.
Phile. 5.
Heb. 13. 14
1. Cor. 1. 2.
2. Cor. 1. 4.
Colo. 1. 2.
1. Thessa. 4.
27.

and all to bring vs vnto his euermlasting
Kingdome, which he hath prepared for
all those that truly feare him (with
that loue which we ought to haue to all
his Commandements) and trusting
in him: we may be made partakers in
that euermlasting Kingdome, in the
which (Kingdome) there are such plea-
sures, as no eye hath scene, no eare hath
heard, neither is the heart of man able to
conceiue those ioyes that are prepared
for the seruants of God: and though they
here suffer many tribulations, yet shall
they there rest from their labours: and
their good works, (euen their ready o-
bedience) shall follow them. They shall
hunger no more, nor thirst no more,
neither shall the heate burne them, nor
any griefe touch them, but they shall be
led vnto the fountaine of liuing waters,
And God shal wipe away all teares from
their eyes, yea, (and) they shalbe satis-
fied with the fatnesse of thy house (O
Lord) and thou shalt giue them drinke
out of the Riuer of thy pleasures: for
with thee is the well of life. And in thy
light, shall wee see light, yea, in thy
presence

1. Cor. 13.

Rev. 7. 16.

Rev. 14. 13.

Heb. 7. 16.

17.

Esa. 49. 10.

Psal. 36. 8.

9.

presence is the fulnesse of ioy, and at thy
 right hand there are pleasures for ever-
 more. **Oh** who is it, that now will
 not thirst to drinke of the water of life?
 If God hath bestowed his benefits here,
 (as honour, glory, riches, pleasures,
 increase of temporall blessings,) as
 well to the most wildest creature here
 in this world, as unto the children of
 God, and that they should die, and be
 buried in as great pompe, as the god-
 ly, yea, and many times (he suffereth
 them) to be imputed (among such as
 themselves be) to be more honest and
 holy then the Gaby, & in a word to in-
 clop here as great titles, places, and re-
 nowme, as the gaby, yea, (and) many
 times more: What shall wee thinke
 then, that God will bestow on his
 stone, when he shall punish the wicked
 for wrong done to him, (and his) and
 reward his for their perseverance in
 his service, and when he shall come in
 such spirit, to take vengeance of his
 enemies, and to reward his with an e-
 verlasting reward: If Christ himselfe
 came (being God himselfe) and we

Psal. 16. 11.

3. 103. 1

1001287 debased himselfe so farre, as to become
man, (and to suffer simple men and
sinners) to bee derided, mocked and
scoined, for man as he was, yea, and to
suffer the most shamefull death of the
crosse, and to sweat water and blood,
and to be so dispittesfully put to death,
and to be pierced (for man) and so to
debase himselfe and to become pooze,
that so hee might make vs rich, (al-
2. Cor. 8.9 though wee are his continuall trans-
gressors) what loyes (and blessednes)
shal we thinke, he will bestow on vs in
his most glorious Kingdome, & hath so
debased himselfe to bring vs to his king-
dome? yea, what ioy will he withhold
from them, which he will receiue to his
Kingdome, & he hath so much humbled
himselfe to bring vs to his Kingdome?
Surely we must needs thinke & he hath
taken our base estate vpon him, that
hee might exalt vs farre aboue any
earthly Kingdome, and to such a king-
dome as shall neuer be taken from vs.
Oh what man is it then, that hauing
the sence of reason, will not suffer a
my mortall affliction that can be inflic-

ed vpon him, to be made such an heppie
as to haue (and enioy) such an immor-
tall crowne of gloꝝy, which shall neuer
be (lessened oꝝ) taken from vs, and so
free vs from a perpetuall (and immor-
tall) punishment: If the Chilozen of Exod. 16.
Israell (here on earth) hauing gathe-
red neuer so little Manna, had so; their
ble as much (and sufficient) as he that
gathered most (quantity) so; their own
ble; And as much were they satisfied
as those that gathered most: Oh how
full of ioy shall these bee filled, who
shall enioy these heauenly loyes in the
Kingdome of Heauen: If they
that did eate of this Manna, needed
not to desire any other bread (oꝝ food)
what ioy shall wee thinke can there
be wanting, when as wee shall enioy
the true substance of this heauenly Man-
na in the Kingdome of heauen: and
in the pꝛesence of the Paieitie of God?
If Peter (in the time of our Saviours Mat. 17. 4.
transfiguration heere on earth) was so
rauisht and bereaued of his senses,
with the gloꝝy thereof: that he desired
no other dwelling, then that: Oh
how

21. Lord

Exod. 33.

[1. 2. 3.]

how glorious shall we thinke the estate
 of them shall bee, that shall enjoy the
 glorious company of the whole Trinitie,
 as they are in glory: and not with
 their mortall bodies, but they beeing
 changed, and immortall bodies given
 them, and they to enjoy the presence of
 God truly as he is in glory? Oh who
 would not now wish to be transformed
 from death to life, that he might enjoy
 such a glorious essence? If the face of
 Moses (here) shined so bright, (with
 beholding but the backe-parts of Gods
 glory) that the Children of Israel were
 not able to behold him for glory, but
 that hee must have a Vaile before his
 face, because they were not able to be-
 hold the most resplendent glory of his
 face: Oh, what glory shall those enjoy,
 that enjoy the brightnes of Gods glory
 wholly, and enjoy his glorious presence
 continually.

+ 21. 22.

Yea, if the Sonne himselfe beeing
 but a creature of God, shall be so glori-
 ous, that wee are not able to behold,
 (with these mortall eyes) what glori-
 ous Father shall we thinke the Cre-

ator

also (of this creature) to be, when as these our eyes shall be made pure, and wee shall behold him as hee is in Spatiellie:

If that wee are so besotted, as to in-
vure many shipwackes, with great
losse, and to enjoy the pleasures of this
world, the which are but as a little
sparkle, in respect of the pleasures of
the life to come: besides the pleasures
here are finite, and have an end: what
losse of body and goods, or life shall wee
thinke too much; for to enjoy (for it)
such a true happinesse which never
shall have end:

If wee bee undergoe so many trou-
bles, crosses, and afflictions heere in
this life, and all to enjoy some small
pleasures, (here on earth) the which
are mixed with such innumerable
griefes with it: what afflictions,
crosses, or troubles, shall wee (then)
thinke too much to beare, to enjoy such
true and perfit felicitie, that is not in-
fermed with so much as one braine
of sorrow with it! Oh then, why should
wee not hunger and thirst, for taste of

such true felicitie.

If all our ioyes here are but such as are conceined by the creature, and therefore is not the fulnesse (and perfectnesse) of ioy, what ioy thinkest thou shall there be in heauen? which is conceined by the Creator himselfe. Surely we must needs thinke that, farre to exceed any that is heere conceined by the weakenesse of man: therefore, why should not wee hunger and thirst now, to taste and intoy this true perfect ioy?

Againe, what ioy is heere on earth, which wee sinfull creatures doe heere intoy, but that we either haue had more (sometime) or else wee haue heard of more? Therefore (we may and do conclude that) here is not yet the fulnesse of ioy, but the ioy which the Saints, and sonnes of God doe intoy in heauen, is such an vnspokeable ioy, then the which there was yet neuer any such, nor (there) shalbe the like heard of. Oh then, who would not now thirst and desire to taste of this true ioy?

Yet further, there is no true ioy, till every subject having an essence, may

may haue the proper object of his
beeing, which heere it is impossible to
haue, for God (himselfe) is the proper
object of the Soule: therefore we must
needs conclude, that there is the true
and perfect happinesse of all ioy: for there
the Soule imiogeth his proper object,
which is God himselfe: the eyes in
ioy there the glorious sight of God,
and the whole society of the Saints
and Angels of **G O D**, the eares shall
there be filled with delight, to heare the
sweete harmonie of the whole societie
of Saints and Angels of God, pray-
sing God there continually, singing
prayes and thanks vnto God, who is
most worthy of them. In a word, there
shall you finde the true fulnesse of all
ioy. And as it is recorded of an an-
cient Patrone, who walking by the side
of a certaine Riner (called Mare) to
contemplate vpon the benefites of God,
and of the blessednesse of his Saints:
at last he there espied a little boy (cal-
led Puerulum) beeing naked, with a
skinne as white as Iuorie, and with
long golden lockes of hayre doونه او

uer

ner his shoulders, (being curled) being a very glorious creature to behold. This child (or boy) was laying of the Sea (with a Cockle-shell in his hand) into a great pit there adioyning: when as this Patrone saw him (so doing) drawing neere unto him, spake unto this Child, asking what hee did: to whome hee answered; that hee was (there) emptying the maine Ocean Sea into that pit: to whome the Patrone then smiling, said, that that was impossible for him to doe: to whome the boy answered, No, said he, if thou hauest all the tongues of all the learned Clarkes, and eke the pens of all ready writers, and might strowe so many millions of peares, as heere are drops of water in this Sea, and alwaies writing of the blessednes (and toyes) of the children of God, (that they shall enjoy) yet wert thou not able to expresse the happinesse that they shall enjoy: and with these words departed from him. Even much lesse is it for us (most unable) to relate and shew any of the lesser parts of the true felicitie

citie of the Saints of God, but as we
 may tast of the saltnesse of the Sea by
 one drop, or perceiue the heate of a
 great fire by one (little) sparkle: euen
 so may wee contemplate our selues,
 and with this sparkle (or drop) of
 Gods mercy (and felicitie) iudge what
 the rivers of his blessinges shalbe, and
 so for ouer hunger and thirst for them:
 and then shall we count all the afflictions
 of this present life, not to be woorthy
 of the ioyes that shall bee in the life
 to come. And we know that Pilgrims
 are neuer content, so long as they are
 travelling in strange Countries: and
 that travellers are not contented but
 till they come to their iourneys end:
 and shall we then be contented to (settle
 our rest heere, and to) liue in this
 world, in the which we be but stran-
 gers and Pilgrimes? And we know
 that warriors cannot boast, before
 they haue overcome: much lesse can
 wee boast (of our blisshipp or estate) so
 long as we liue here, because our life
 is a continuall warfare: therefore (as
 may be) the traveller takes no pleasure,
 sure,

Rom. 8.18.

sure, to that hee iniopeth at his tour-
neys end, which is the end of his tra-
uell: nor the warrtoure hath no time to
 sleepe in quietnesse, (and so to take
 pleasure) as one being void of all dan-
 gers, befoze the warre be ended: and
 to this purpose (namely, to teach vs not
 to settle our abode here) Salomon saith,

Eccle. 7. 4. It is better to goe into the house of
 mourning, then to the house of fea-
 sting: Because this is the end of all
 men, and the liuing shall lay it to his
 heart. Therefore let vs not be so set-
 tish as to lay our treasure here, where
 the rust and moth doe corrupt, and
 where theeuers breake thorow and
 steale, but let vs lay vp for our selues
 (Treasure) in heauen, where neither
 the rust, nor moth doe corrupt, and
 where theeuers doe not breake thorow
 and steale. And as the King of Isra-
 el says to the King of Aram, (Let not
 he that putterh on harnessse boast as hee
 that putteth it off,) 1. Kings 20. 11.
 So say I, Let not those that goe to
 warre (with sinne and Satan heere)
 without the warrantable course that

God doth commaund them, boast of the
victorie, before he may assure himselfe
to be a conqueror: for except our Cap-
taine Christ Jesus fighteth for vs, our strength
will no more preuaile; then Esay 25. 2.
Senacheribs hoast did, who boasted
himselfe as much as we can: therefore
if we meane to haue such a Conqueror
(as Jesus Christ himselfe) on our side,
let vs not fight against him as we doe;
being so repugnant to him as we are.
And would you seeme ignozant of the
manner? then will I tell you how
you are repugnant (or contrary) to
him. What haue you, that you haue not
receiued? and from whome haue you
receiued it, but from God aboue. 1. Cor. 4. 7.

We must not therefore glory (in
them or) in our selues: but we must
glory in the knowledge of GOD Iere. 9. 23.
and hee that glorifieth GOD, will 24.
use all the meanes to glorifie God. And Esay 45.
how canst thou say thou glorifiest God, Micha. 1. 6.
when as that heart that GOD gaue
thee to meditate on his goodnes, doth
think vpon nothing but worldly cares
and things vnpromisable? and that
tongue

tongue that was giuen her to speake
 but the pynles of the Creator, is set
 vpon nothing, but to speak band
 to. And those Eares, were giuen her
 to heare the gladsome tidings of sal-
 uation, are bled now to heare nothing
 so true (and so ready) as filthy laugh-
 ter and vnkindly talks, be they neuer
 so ridiculous, so as they bring pleasure
 to the flesh.

And so all the senses and faculties
 of the soule and body, where with
 thou shouldst glorifie God, are alwaies
 troubled about those things that may
 dishonour him; yea, and those bene-
 fits that God giueth vs to praise (and
 honour) him with, euen with those we
 abuse and dishonour him. For
 both hee hath bestowed vs bread and
 flesh, that so we might feede our bodies
 soberly, and so to be enabled the more
 fervently to serue and honour God:
 and doe not many abuse those with
 the vile sin of gluttony? And hath he
 not bestowed on vs his wines (and
 other drinks) to refresh our thir-
 stie bodie, that so we might with
 the

the more alacritie serue our God: and
doe not many abuse this vnyly, and
so commit the soule sinne of drunken-
nesse? Hath he not (likewyse) bestowed
vs very plentifully (and in great abun-
dance) his Humpe, and Flaxe, and
Wool, and many such riches, that so
we may be provided for the colourell of
the winter, and to couer our shamefull
parts of our body: and is not this ble-
sing likewyse abused, pampering our
selues in this wicked sinne of Prye?
And hath he not (again) bestowed on
vs houses, Orchardes, and many other
blessings for our (recreation and) ne-
cessity, for the vnyng of them, for the
preseruatiō of our health: and are not
many mens hearts so inflamed ther-
ewith, so that their whole delight is
(fully) set on them, and so forget they
their Creator, and giuer of all this?
And hath not God bestowed on many
of vs more abundant riches, then hee
hath giuen to other: that so their
loue to him might bee expell'd by the
releasung the heartles faulces of God:
and are not their hearts set fully vpon
these?

these? and so they either keepe their
niggardly, and so commit the grievous
sin of conetousnesse? Or else, are not
their hearts fully set vpon Pride, glut-
tony, wantonnesse, and so spend their
dayes (with Diues) in all lasciuious-
nesse: and so subuert those blessings of
God (that he bestoweth on them for his
glory) to his dishonour: And the rea-
son wherefore they run on in all kinde
of wickednesse, is, because there is no

Pro. 3. 7.

Gen. 31. 41

Psal. 44. 7.

21.

Psal. 9. 10.

feare of God before their eyes: for hee
that feareth God, must depart from e-
uill, and he that feareth God truly, will
trust in God. And how can they haue
any trust in him, when they make no
conscience to offend him: and those that
feare the Lord, must first know him, or
else they cannot truly feare him.

Therefore it is sayd in the 11. Psal.
10. Verse. That the feare of the Lord
is the beginning of wisdom, and a
good vnderstanding haue all they that
doe thereafter, the prayse of it indu-
reth for euer. And the Prophet Da-
uid, to teach who it is that knoweth
God, sayth, And they that know thy
name,

name, wil put their trust in thee, for thou Lord that wilt neuer fayle them that seek thee. So then you may see, he that feareth God, must first know him, that so he may trust in him. Therefore you may easily perceiue the difference between the feare of the Godly, and the feare of the wicked: the feare of the Lord (in the Godly) to bee mixed with a trust in his mercy, and so mooueth an obedience to his lawes, (and a thirsting for his presence:) And the feare of the wicked to be a slavish (and a seruile) feare, and therefore they serue God but by constraint, as the Diuels were constrained to confess Christ; so likewise doe they performe any service of God vnwillingly, and that is the cause, wherefore they feare (so) his coming. And as the Aramites, when they were overcome by the Israelites on the mountaines, said, that their God (that is, the God of the Israelites) is a God of the mountaines, but not a God of the valleys: but yet it was proued to them, (by Gods power) that he was as great in power in the valleys, as he was on the mountaines. So there be many that will say, that **G O D** is a

Psal. 19. 10.

Luk. 4. 34.

Acts. 19. 15.

God

1. Kings
10. 11.

God of all mercy: and therefore if they can but say, Lord, haue mercy on me, (at their latter end) they shall doe well enough, although they liued neuer so wicked before. But they shall find it to their continuall griefes, (as the Aramites did) that he is a God of Justice, as well as of mercy: and though they smite downe the people of God, and trouble the Lords Heritage, and yet they will say, Tush, the Lord shall not see, neither shall the God of Iacob regard it: Yet in the end they shall find (to their owne confusion of both Soule and body) that God will be auenged of them for it: then shall their hearts that were wont to think vpon Vanitie, now alwayes curse, that euer they were so disobedient to God: then shall those Eares, that were wont to harken vnto lyings, and filthy Sonnets, be alwaies terrified with the hideous and fearefull shriekes and cries of the damned. And then their eyes that were wont to gaze vpon strange fashions, be filled with horror, in beholding the Diuels tormenting with all greedynesse, the whole company of the disobedient. And then those Poles which were

were wont to smell odoriferous sauiors,
 (and sweet perfumes) shall there be fil-
 led with most contagious and sulphured
 smoke, and shall therewith be filled, so
 that they shall be in restlesse paines: and
 in a word, then shall all the senses and
 faculties of both soule and body, where-
 with they haue offended God in particu-
 lars, there shall they bee filled with all
 torments; the which to beare is intole-
 rable, and the extent of time (is euer-
 lasting) which will make a small paine,
 to become great. Then what shall wee
 thinke the greatnes of that paine to bee
 in Hell-fire: which paine is kindled
 with Gods wrath, likewise is it con-
 tinued with the (cankred) malice of the
 tormenters: if so then, that the feare of
 a mortall death be so feared of vs, that
 we will vse any meanes (yea, & through
 great dangers) to auoid it, why shall we
 then be so sottish, (& so senseles) as to
 run so voluntarily into such indurable
 paines, and which shall neuer haue end?
 Wee see that Cozne, when it is sowne in
 the ground, both not presently take root,
 and so come to perfection, yet is it not
 long ere the haruest commeth: and
 though

Psal. 130.3

though the sands in an houte glasse are infinite, & the place little thoro which they run, yet we see that it is not long, ere they are all run. Euen so, although God doth not bring his iudgements on vs speedily: yet shal we think when they come, that they come too soone vpon vs, although we do not seeke to pꝛeuent thē, whilst we haue time. And we can testifie, that though God promised the Land of Canaan to the Children of Israel, yet did they not come to inherit it presently: and they must (first) passe by the Riuer (Marah or the riuer) of bitternesse, before they might come to it: yet at last, did they enioy this pleasant (and fruitfull) Land which the Lord had promised them. Euen so we must know, that we shall not receiue the blessednes that God hath promised, presently: so, God will teach (by the restraining of it from vs) what the sweetnes of it is; that so living in this world, (where is so much misery and wickednes wrought) we might the more earnestly seeke for it at the hands of God, by prayer: so, if one of our nere kinsmen do promise any thing vnto vs, we account him very ingratefull that

that will not do so much as to seeke for
 this promise; (by request vnto our
 friend;) and what shall we thinke of
 those; that will not seeke to God (by
 Prayer) for this, so great a benefit, that
 he hath promised vs, whilst wee were
 strangers, yea, very enemies vnto him,
 and to his latest. Againe, Gods pro-
 mises are conditionall, (if we serue him
 and keepe his Commandements) and
 therefore that wee might the better per-
 forme our covenant with God, that so
 he might continue his goodnes towards
 vs, let vs yet see how wee might per-
 forme our duty more pleasing vnto God.
 Wherefore, because God directeth a
 mans heart to his glory, and worketh
 in vs both the will and the deed, even
 of his own good pleasure: And because
 that man by his own power, is not able
 to attaine to riches, neither doth he pos-
 sesse any thing for his righteousness,
 therefore we must sollicit him with our
 Prayers, and that often, because we al-
 waies stand in need of his helpe. And
 these our prayers must be lifted vp vnto
 him, as he hath appointed vs by his ho-
 ly word, Luke 11. 2. Mar. 6. 9. Secondly
 wee

a Pro. 16. 1

b Phil. 2. 13

c Deut. 8.

17.

d Deut. 9. 4

e Mar. 7. 7

Luk. 11. 1.

Rom. 11. 12.

Ephe. 6. 18.

Col. 4. 2.

1. Tim. 2.

1. Tim. 4. wee must study and meditate on Gods
 13. word. And thirdly, we must submit our
 8. Iam. 1. 21. selues vnto the word & preached.

The first reason, wherefore we must
 do so is, because our vnderstanding must
 be inlightned (& delighted) with the sa-
 uing knowledge thereof.

The second reason is, that our iudge-
 ments must be confirmed and establish-
 ed in the same, Ephesians 1. 9.

Rom. 5. 1. The 3. reason is, because our conscien-
 ces must be conuincd & quieted therein.

The 4. reason is, because our wills &
 affections must be subdued and captiued
 thereto, Psalme. 40. 6.

Mat. 5. 6. The 5. reason is, because our desire
 must be inflamed & insatiable thereof.

The 6. reason is, because our mind
 must be satisfied & contented therewith (as
 boue al treasures) Ps. 119. 97. Ps. 119. 10.

Psal. 119. 9. The 7. reason is, because our lines
 must be reformed and amended thereby.

The last reason is, because our lines
 must shew & bring forth many fruits a-
 gréeable to it, & thereby strengthen our
 faith, 2. Pet. 1. 8. 9. 10. 11. 12. &c.

Now you may perceiue that though
 earth be plowed, & harrowed, & husband-
 ed

bes neuer so much, yet, if he sow seede
(and gett take not roote) it will not bring
forth good seede. Euen so, though you
heare Gods word neuer so often, and
though he sheweth vs neuer so many ex-
amples for the exemplifying of his mer-
cy, (& iustice) to vs, yet, if this doe not
take roote in our hearts, it will profit vs
nothing at all: therefore let vs commit
our wayes to ϕ Lord, and he will direct
vs, and therefore doth he require vs to
be obedient to his ordinances, which he
hath commanded vs in his holy word.

Thus far you haue heard our duty, in
some particulars, how wee must serue
God, and how we are tyed & bound to do
by his precepts vnto vs. And when the
Lord shall make me (better) able, & giue
vs more time and opportunity, we will
(with Gods grace) descend into some
more particulars. And in the meane
space, let vs not be vnmindfull of this
which he now hath taught vs, that so he
might giue a blessing vnto it, to his glo-
ry, and our everlasting comfort.

Dem. I giue God most hearty thanks
and prayses, for his good grace vnto vs
at this time, and I will seeke alwaies to
him

him for his sake herein; and will thinke
my selfe indebted much ynto you, for
your good counsell and paines therein,
I thinke my selfe satisfied for
this (done to you) already being but my
duty to every one (that I see to com-
mend this so precious a pearle, as is the
word of God) therefore let vs looke vnto
in our owne strength, knowledge, wils,
ye, beauty, riches, health, &c. and all
these through their mutability and sub-
iect change and alteration, will teach vs
to trust in our selues; and to trust
solely on God. Vnto the which God,
which is All-sufficient for our necessity,
beside all praise, power, glory, and
thanksgiving, (which is his
due) both now, and ever, Amen.
FINIS

